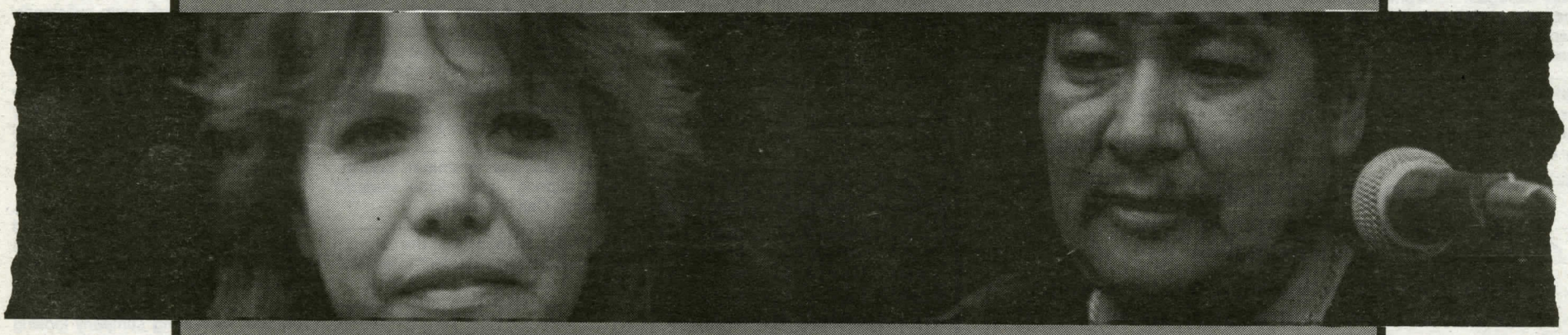
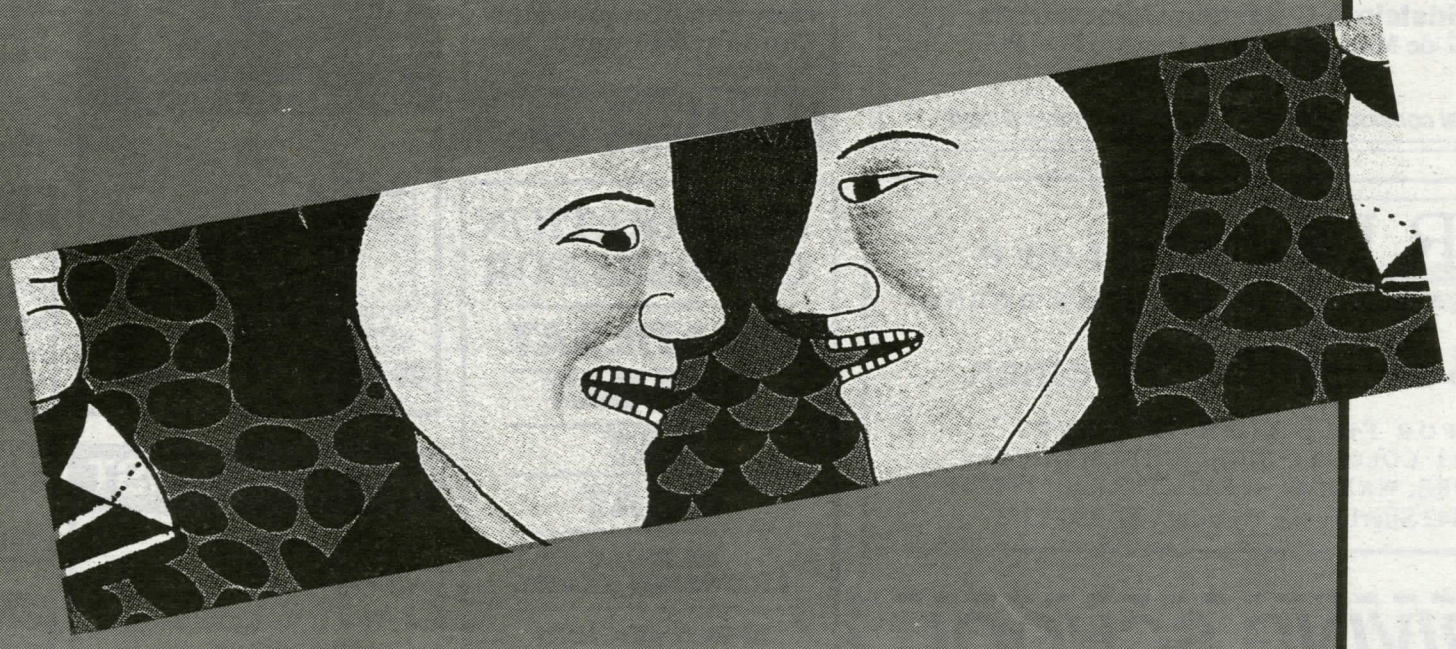
# the Link

Volume 12, No. 15, Tuesday, October 22, 1991
Concordia University Montreal, Canada





## Special Native Issue

# AGENDA

The Agenda is a FREE service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall Building, or mail it in indicating AGENDA on the envelope. Deadlines are 5 pm Friday for Tuesday issues, and 5pm Wednesday for Friday's issues.

## Tuesday, Oct. 29

**Cultural week:** There will be a display of Islamic culture and arts. Lecture today at 4:15pm on "Misconception In Islam." On the mezzanine at the Hall building. Info: Muslim Students Association, 848-7418.

**Amnesty International** meeting: based on his personal experiences, Farzad Bawani will speak on human rights abuses in Iran. 4:30pm, 2090 Mackay, Annex Z. Info: 848-7410.

## Wednesday, Oct. 30

**Cultural week:** There will be a display of Islamic culture and arts. Lecture today at 7:15pm on "Women's Lib: 1400 yr issue." On the mezzanine at the Hall building. Info: Muslim Students Association, 848-7418.

## Friday, Nov. 1

**CCL (Community of Cooperative Learners)** will be having an open discussion on "Priorities: Meeting our needs."- Anyone who is interested in sharing stress-stories should make a special effort to drop by, and join in some creative problem-solving and casual dialogue. 6:30pm, Education department, Hall building 5th floor. Presented by the Education Students Association..

**Pakistani Students Association** Orientation Party: All students welcome. 6pm, H-651 (Mugshots). Info: 848-3533.

## Saturday, Nov. 2

**Concordia Orchestra** at the Concordia Concert Hall. Under the direction of Sherman Friedland. Works by Mozart, Haydn, and Handel. Free admission. 8pm, 7141 Sherbrooke St. W. Info: 848-7928.

## Tuesday, Nov. 5

**Donya Milstein Memorial public meeting**: part one of a four part series on Women: Poverty or Peace. Part 1: Three women speak about how poverty and racism affect the lives of women. 7pm, Unitarian Church, 3415 Simpson. Info: 345-5706.

## GENERAL

**Survivors of rape and sexual assault,** a mutual-aid, support group for women. If you are interested in sharing your experiences around these issues, this group may be for you! For more information, or to register, call Diana Pizzuti at the YWCA, 866-9941. Group begins in November.

**National model** United Nations in New York. All those interested in participating, please sign up at the School of Community and Public Affairs office as soon as possible. Info: 848-2575.

**LGFC** (Lesbian and Gay Friends of Concordia) has a discussion group meeting every Friday at around 5:30pm., at the Simone de Beauvoir Institute lounge, 2170 Bishop. Info: 848-7414.

**The NDG Food Depot** has placed two blue barrels on the Loyola campus for the purpose of collecting non-perishable food donations from the student population at the entrance to the Vanier library, and the entrance to the Central building. Bring food!

**Attention students** with babies or young children living downtown! The Parenthèse programme in the CLSC Guy Metro offers mothers support,

**Continued on page 4**

# CLASSIFIED ADS

We do NOT take classified ads by phone. RATES: 20 ¢ a word for Concordia students, 25 ¢ a word for non-students and business ads. Deadlines are 5 pm Friday for Tuesday issues, and 5pm Wednesday for Friday issues. Come to room H-649 in the Hall building and fill out one of our painless forms. Hours: Mon-Fri 10-5. Ads must be accom-panied by payment, or they will not run.

## TYPING

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**MacWriting.** Typing of term papers, C.V.s, cases, etc. $1.50 p/pg, dble/sp. Call 767-2145.

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**At LA LANGTHEQUE:** exchange English for French, Spanish conversation, etc. ($30 students) - 597-0680.

**McGill Lesbian** & Gay Counselling Unit of the McGill Family Clinic offers individual & relationship counselling. 398-7474.

## HELP WANTED

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**Paid participation** in Hypnosis research. The hypnosis laboratory is seeking volunteers to participate in studies on hypnosis and related cognitive abilities. If interested, call the hypnosis laboratory at 848-2213 on Tuesdays between 10am & noon or Wednesdays between noon and 2pm. Volunteers will be paid for their participation.

**Work from** home telemarketing the residential market. Large commissions. 486-1828.

**Actors wanted** for 2nd year film shoot. 3 males - 18-26 yrs. 1 innocent street kid. 2 dangerous hoodlums. Also need 1 woman 50-70 yrs old. Shooting Nov. 4-Nov.8. Call Shawn 528-5855.

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**$$ Make extra** cash through Network Marketing. Be your own boss and work at your own pace. For more information call Pat (a fellow Concordia student) at 689-6152.

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**Male subjects** between 18 and 30 yrs

**Continued on page 11**


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*Transition from reserve a culture shock*

# Beating the odds

**by Jeannie Eykelnboom**

Alfred Loon is a minority within a minority; he is Cree and one of the few Native students in Canada who will earn a university degree.

Statistics indicate over 80 per cent of native students across Canada don't finish high school and only 19 per cent continue on to post-secondary institution - half the total number of Canadians who do so. Resources for students who do continue are limited or non-existent at most Canadian universities.

When Loon first arrived at Concordia to study economics in 1988, there were no support groups for native students. Loon calls the transition from his home-town in Mitissini Lake — 500 miles north of Montreal — a culture shock.

"It was like stepping into a different world, two different peoples with two different cultures," says Loon.

There was one other Cree student in Loon's first year at Concordia.

The way of life for the Cree in Mitissini Lake is very traditional. It is a tight-knit community where people still hunt and fish for their food. Cree is the only language Loon's parents speak.

"The attitude of my people has always been 'what can I do for you,'" said Loon. "Dishonest landlords and cockroach infestations soon made me realize that in the city the attitude is 'what can you do for me?'"

Loon says he gets homesick and feels "like a prisoner" in the city.

He goes back to Mitissini Lake regularly to visit and satisfy his love for goose hunting.

Moving from a remote reservation to Concordia was challenging for Loon but other barriers to education came even earlier. Loon says the problems faced by native students are deeply ingrained in the education system itself.

It is a system that teaches from a colonial perspective and does not recognize native culture, he says.

"When I went to elementary school, all the history being taught began with English and French settlers, not with native people."

Loon added that many native students have experienced discrimination in high school and have been channelled into vocational rather than academic programs.

"In Grade 10, students in my high school were either placed into Grade 10 physics or Grade 9 science," he says. "Without exception every native student was placed in the less academic science class."

Loon also says that he and the four other Cree students in the private boarding school where he went to high school were forbidden to speak Cree.

The transition from close-knit community to the academic and urban setting of Concordia is a shock and Loon says native support groups like the Assembly of First Nations of Concordia (AFNC) can be used as a bridging tool. The goal of the AFNC is to provide support and guidance for the more than 40 native students at Concordia. It also works to raise native awareness in the larger university

**continued on page 7**

# Healing done the native way

**by Philip Lewis**

The revival of traditional customs and language plays a key role in combatting drug and alcohol abuse in Mohawk communities, said Carol Deer, in-house counsellor at the Onen'to:kon Treatment Centre in Oka.

"When people know who they are and get a sense of their background, they are in a better position to deal with substance abuse," said Deer.

The Kahnawake Alcohol and Drug Abuse Prevention Program (KADAPP) works in collaboration with the Onon'to:kon Treatment Centre, which uses one-on-one and group therapy to deal with abuse problems. KADAPP works with the Kahnawake schools, hospitals and other agencies in the community to respond in a coordinated way to the problem of abuse. KADAPP interim coordinator Lou Ann Stacy said emphasis in the past year has been on reviving Mohawk language and tradition.

"Making good choices is a question of self-esteem, and that comes from understanding your own backgound," said Stacy.

Traditional spiritual leaders have played an important role in looking to tradition in overcoming abuse and related problems, said Stacy.

A recent visit of elders from Western Canada to the Onen'to:kon Treatment Centre had very positive results. During the visit, the elders gave a teaching session in native spirituality.

"There was a real awakening and people were left with very high spirits," said Deer.

John Curotte, an elder in Kahnawake used this holistic approach based in tradition in treating individuals for alcohol abuse for many years.

An alcoholic himself for 20 years, 61-year-old Curotte now has two university diplomas in drug and alcohol counselling. He says that "since (native people) have gotten away from spirtuality, we've gone haywire."

Curotte started his work with each new client with a body, mind and soul ceremony to get his clients to "look within themselves for help."

He also used sweat lodges — sitting with a group in a small tent engulfed in smoke — to purify the person along with herbal medicines to treat specific illnesses.

Curotte, who was a steel worker for 30 years before he started counselling, had to stop his therapy work because their was no money to pay him. He said he used to get paid through funds from bingo and cigarettes.

Curotte now spends his time working on his art. He writes poetry, carves wood, draws and does beadwork.

Stacy said Curotte is "very inspirational for young people. He has lived and seen a lot, and he has passed on a lot of knowledge."

She thinks adopting a holistic approach to treating drug and alcohol abuse will improve health in the larger community.

"In deterring alcohol and drug abuse, we hope to have a ripple effect on other community problems such as domestic violence and sexual abuse," said Stacy.

# Concordia falls short on native resources

**By Renato Sogueco**

When fine arts student Veran Pardeahtan does research on native subjects, he bypasses Concordia's library and heads straight to the Kahnawake Cultural Center.

"I found everything I was looking for at Kahnawake," said Pardeahtan. "Not only did I get the research books, but I also got interviews with native elders. They spoke to me about the subject I was researching... Concordia resources can't hold a candle to what they have at Kahnawake."

According to Robert Wrightson, Concordia Library collections, students have a difficult time finding material primarily because native resources are not consolidated. He said the dispersal of native material between Vanier and Norris and an inefficient card catalogue system make research on native topics difficult.

Wrightson said the problem is that unlike other areas, there is no department to back up the demand for native resources. .

"The biggest problem is that Concordia doesn't have a native studies program," said Wrightson. "We just don't have a separate collection for native material. There is no easy way of pin-pointing what material we do have."

According to A. Brian Deer, Kahnawake head librarian, the center has over 600 books and pamphlets and 1,100 articles on the Iroquois, representing five different nations. Over 700 books, articles and micro-fiches on other nations are also available. All of the information at the centre is catalogued on computer, but no material can be taken out of the library.

McGill's native resources, like Concordia, are dispersed. But with MUSE, a computerized card catalogue, material can be gathered and pin-pointed with a touch of a button.

"If you learn how to use MUSE effectively and creatively, finding native material should pose no problem whatsoever," said

Mary Mason, McGill anthropology bibliographer. "McGill houses more than 10,000 titles written by or about native peoples and has recently acquired 150 documents written by First Nation organizations."

A valuable historical resource is McGill's Lande Canadiana collection. The Lande collection, part of the rare book department, documents two centuries of native culture and includes a substantial amount of text written in native languages.

But Concordia students cannot sign material out of McGill's library, either.

Deer and Mason have talked about the possibility of linking Kahnawake with McGill's MUSE to create a solid resource of native material. Kahnawake and McGill library collectors have informally communicated about the idea, but Deer said "the cultural center hasn't had any formal talks with the MUSE directors."

However, McGill associate director of libraries, John Hobbins, is very doubtful a connection can be established.

"It's technically possible to load a tape of theirs, but it's not something we ordinarily do for outside libraries," said Hobbins. "It's something that would have to be negotiated and prioritized. But to be honest, I don't imagine it would be a high priority to put the holdings of a library external to McGill onto MUSE when we clearly haven't completed cataloguing our own."

Wrightson said if Concordia implements a native studies program funds will be allocated to better organize native resources at the Concordia library.

PHOTO BY FRANCES HOCKING

**Kahnawake cultural centre, home of over 2,000 books and articles on native subjects.**

*Condoms come to Whapmagoostui*

# AIDS education heads north

**by Ita Kendall**

In Whapmagoostui, people "in the mood" can purchase condoms at the local store, pick them up for free at the local clinic and soon, buy them from machines in the community hall.

For the community of 2,000 in northern Quebec, the availability of condoms is evidence of three years of AIDS awareness programs.

In Whapmagoostui, also known as Great Whale, Mary Sheeshamush and Elizabeth Masty distribute AIDS information, pamphlets, condoms and discussions to their own community. The campaign seems to be having an effect.

"Each time we have held talks about AIDS in the last three years, we have seen a few more participants," said Masty.

Although there have been no known cases of AIDS or HIV among the Cree in Northern Quebec, community health workers agree that AIDS awareness programs are very important.

"AIDS education is the only vaccine we have," said Clara Valverde, a health promotion consultant with the Northern Quebec Module of the department of community health at the Montreal General Hospital.

Valverde trains one or two people in each Cree community to do AIDS eduction each time she visits. There are now between 15 and 20 people doing AIDS education in nine Cree communities in Northern Quebec. But once Valverde leaves, the people she has trained are on their own.

"It is easy for me," said Valverde. "I'm out on the next plane. They have to stay and talk to friends and family about things they have not had to talk about before."

She is familiar with the problems this presents.

In one community she was visiting for the first time, everyone stopped talking when Valverde produced a condom from her pocket. People said condoms were sinful.

In another community, she was doing a class on birth control when one women asked her what kind of women she was to be talking about birth control. Today that same women does community health work in her own village and told Valverde "we can't hide behind religion, our kids are going to die."

Valverde said educating people is still a long process and progress is hard to measure. She can't even be sure people are using the condoms.

"I think they are accepting them (condoms), but I don't think they are using them," she said.

"Kids blow them up like balloons - but as long as people are getting used to condoms, they may eventually start using them.

"The real danger is not in the communities, but when people come to Montreal and go back with HIV," said Valverde.

Valverde would like to start a native AIDS awareness program in Montreal but says there is not even enough money for the program in Northern Quebec.

Valverde and others are planning a Native and AIDS conference in Montreal scheduled for next April.

GRAPHIC BY VERAN PARDEAHTAN

## Stats on Canada's native population

*There are almost 800,000 aboriginal people of both mixed and non-mixed origin living in Canada. Ten per cent of this population is in Quebec. There are about 15,000 native people living in Montreal.

Because of poor living conditions and inadequate health care:

*Life expectancy for Natives is 10 years below the Canadian average.

*Infant death rate is 60 per cent higher than the Canadian average. There are 100 per cent more postnatal deaths in native communities.

*Suicide rates are three times the Canadian average. The rate is five times higher for young people aged 20-24.

*Average unemployment rates are almost three times higher among native populations than the Canadian rate. Average income for Native women in 1981 was $5,000, half that of other Canadian women.

*A study of street people in Vancouver said the rate of HIV infection is 50 per cent higher among natives than non-natives.

-statistics from Health and Welfare Canada and the Sexually Transmitted Disease Control Program in British Columbia.

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## CLASS ADS

### cont. from page 2

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**Beautiful 51/2 to** share 5 minutes to Loyola. $275 inc. Call Aaron, 487-9517.

**To share: 41/2** close to Vendome metro. Female only. Non-smoker, $222.50 month. 488-2271 days, 766-8437 evenings.

**Basement apartment** for rent. 2 blocks north of Loyola. $300/month. Furnished, heat and hydro incl. Non-smoker. 489-6135.

**Bright clean** 71/2, facing park, near Loyola, $730. Unheated. 486-9018 after 6pm.

**To sublet - 2/12 @** University & Milton. $330/month. Furnished. Available Jan. 1st to June 30th. 849-0284.

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## FOR SALE

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## TRANSPORTATION

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**Need a ride** to Ottawa every Friday and back to Montréal Saturday. Will share gas. Phone 499-3911.

## GENERAL

**Happy Hour** for Students! 5-9pm, Club Varadero, 1421 Bishop.

## PERSONALS

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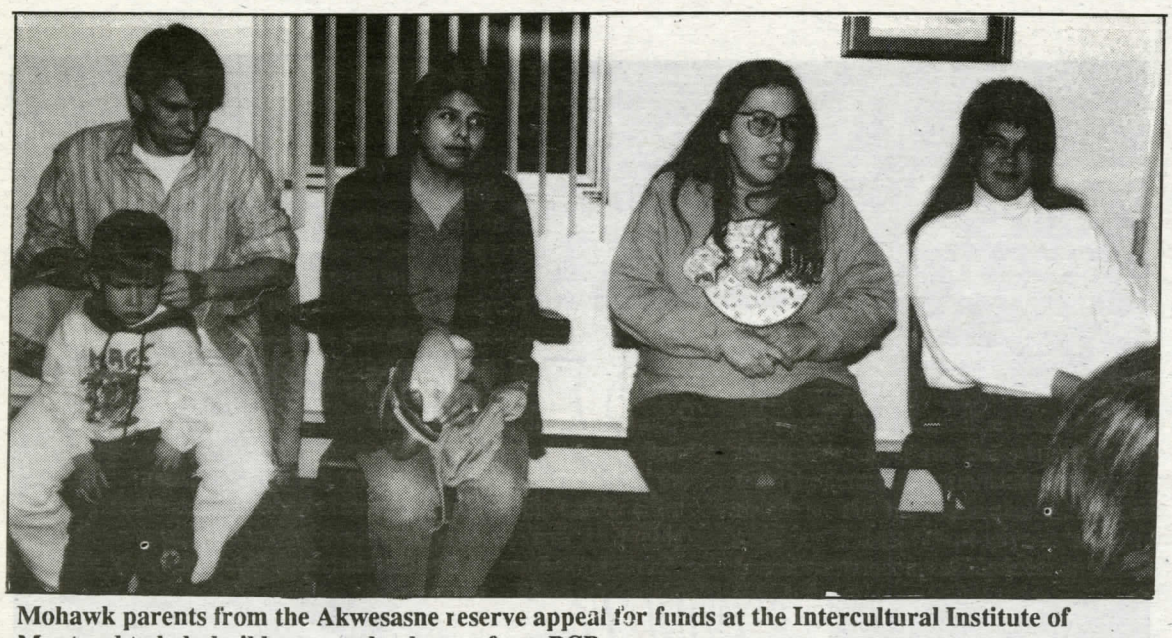

PHOTO BY FRANK WEIS

**Mohawk parents from the Akwesasne reserve appeal for funds at the Intercultural Institute of Montreal to help build a new school away from PCBs.**

# School integral to Mohawk culture

**by Maryse Cardin**

Emergency funds are needed to to preserve the only Mohawk school on the Akwesasne reserve, said concerned parents from the American side of the reserve last Thursday.

The money is needed to complete the construction of a new school building since PCB toxic wastes were found on the Freedom School grounds.

This is the second time the Freedom School will have to be relocated because of high PCB levels.

It was initially built on a site about 1,000 yards from a General Motor plant, believed to be the source of the toxins. It was moved to another site a mile away from the factory.

But another study by the New York Departmentof Environmental Conservation found high levels of toxic waste in wells in residential areas around the school.

Sheree Bonaparte, one of the four Mohawks on the panel and mother of two children who attend the school, said the Freedom School is important to the reserve because it has the only Mohawk immersion program in the U.S..

The elementary school's 35 pupils are taught in their native tongue.

The Freedom School was set up in 1979 by a group of parents who were dissatisfied with the public educational system. Most did not speak Mohawk fluently, but still wanted their children to know the language well.

Bonaparte said the loss of the Mohawk language will mean the loss of their culture.

"Our children must learn Mohawk not only to take pride in themselves as individuals, but as a people," Bonaparte said.

Bonaparte explained that most of the natives of her generation do not speak Mohawk because they were discourgaed from speaking it at school and were constantly told that "we were stupid if we didn't speak English."

So, a whole generation did not learn the language, making it impossible for them to teach their children.

"It is not a good process to have the children learning the language at home now because their parents speak such a broken Mohawk," she said. "That is why it is so important to have the Freedom School."

The school's curriculum is based on what is called The Mohawk Opening Prayer, which expresses gratitude for the earth and everything on it.

The children recite the prayer in the morning and at the end of the day. All academic subjects deal with respecting nature and its creator.

"That way, how could a child destroy the environment and pollute the earth that it has paid tribute to that morning?" asked Barry Montour, the parent of a pre-school student.

The parents — who administer the whole school — refuse to accept government aid because they would then lose their autonomy.

Their budget comes from donations and fundraising because they are not eligible for independent grants.

Until 1987, the school raised up to $40,000 from bingo games. But when a controversy about the high stakes game erupted, the parents decided to take a stand against gambling.

Bonaparte said that in doing so, they alienated a big portion of the population backing the bingos and slot machines for revenue.

"There has not been much support for then school ever since," she said.

All members of the panel stressed the role the school plays in giving the Mohawk people their sense of identity.

"Our language is our culture. If we lose it, little by little we lose everything," Bonaparte said.

# Natives in Montreal find friendship at centre

**by Anna Berlyn and Josey Vogels**

The Native Friendship Centre of Montreal helps natives adjust to urban life, helping to bridge the gap between two cultures.

It defines itself as "a non-political, non-sectarian, autonomous agency which provides social services to native people across Canada."

The NFCM, now at 3730 Côte des Neiges (across from the General Hospital), began in 1974 as a student drop-in centre on Bishop St.

With the help of a Secretary of State grant, it became a friendship centre and joined the National Association of Friendship Centres. There are 100 Friendship Centres across Canada; six are in Quebec.

Capucine Plourde, an information officer at the centre, describes the NFCM as "a home away from home."

Capucine is a Mic Mac from Cape Breton Island and has been working at the Centre since July. She says that unlike other cultural groups in the city, natives do not have "their own native corner."

"My brother has a theory that maybe it's because they have had too much of living on reserves," said Capucine.

The Centre is an important place where natives from different nations can meet to socialize and be among their people, culture and speak their language.

"It may not seem important, but I never knew how much I missed hearing Mic Mac until I came here and heard it spoken," Capucine said.

While the centre is certainly important as a place where native people can hang out, shoot pool and enjoy a bowl of soup and hot coffee, it also provides vital resources and services to natives dealing with a variety of social issues.

The centre focuses on "wellness" — the traditional idea of all things being tied together — in its treatment of drug and alcohol abuse and counselling for sexual abuse survivors. They have a healing circle for women and a good medicine group for men.

Plourde said these services help natives who do not feel comfortable in the "accepted" forms of counselling.

"When you have problems and someone (outside your culture) is looking at them, they are biased from their own cultural viewpoint," Capucine said.

"A native person looking for help thinks 'that's not how we did things growing up' and can't relate to the treatment."

The NFCM has recently finished a series of AIDS workshops, created because of a lack of AIDS information specific to natives.

"There are no statistics on the percentage of natives infected with HIV (the virus believed to cause AIDS)," said Plourde.

Plourde says AIDS education is crucial for native people who return to their comunities after being in the city.

"Because of the nature of remote, tightly-knit native communities and the fact that people are completely unaware of problem, AIDS can literally wipe out a whole community," Plourde said.

Plourde said teaching preventive measures is needed to "tackle the problem before it gets to this point."

The NFCM is planning an AIDS conference next April.

Another vital service the centre provides is a hospital liason, which helps prepare those who come to Montreal from up north for hospital treatment.

"Being ill is scary on its own, but being sent for treatment to a strange city and a completely different culture is terrifying," Plourde said.

For many of these people, English or French may be their second or third language, she added.

The centre provides an in-house nurse to translate or simply explain foreign medical terms and what will happen when they go to the hospital.

They also visit patients while in hospital and help them keep in

**continued on page 6**

# Native students assemble at Con U

**by Joumana Yammine**

The Assembly of First Nations of Concordia (AFNC) finally obtained official status on campus when CUSA ratified the group's constitution last month.

Last spring, CUSA refused to ratify the association because it didn't have a hierarchical structure.

The AFNC eventually followed CUSA's guidelines by adjusting the terminology according to native traditions and values. For instance, the association has co-chiefs instead of co-presidents. The treasurer is called a token-keeper and the secretary is the wampum-keeper.

AFNC co-chief Tricia Fragnito said CUSA was more open this year to the structure the native students wanted.

"I'm happy CUSA ratified us. It makes it easier for us because now we have an office and a gathering place," she said. The AFNC is located in the P annex at 2020 Mackay.

Fragnito is a third-year Fine Arts student who was born in Kahnawake and raised in Chateaugay. She and Veran Pardeahtan, also a fine arts student, became co-chiefs on Oct. 4.

Fragnito said the AFNC functions as a support group for native students.

"A lot of natives come to Concordia from as far as Newfoundland and British Columbia. They need a community and we're there for them.

"Many natives are shy of white people; they often come from reserves and they've experienced racism. We provide them with support and give them tutoring and friendship, and make sure they are able to get through school," said Fragnito.

Sylvia Watso, a third-year native student from James Bay, agrees. Watso said through the AFNC, many native students can learn about the city and how to survive.

"Many natives come alone to Montreal," Watso said. "They feel isolated; they don't know anyone; they don't know the city."

Bill Wilson, political secretary for the Assembly of First Nations in Ottawa, said he was glad to know that Concordia has a native association.

"I congratulate the people who initiated it," he said. "I hope the natives at Concordia will not only be concerned with internal matters (at Concordia). I hope they keep informed on a national level because they are our future leaders."

The AFNC currently has 40 members and is keen on establishing relations with other native groups.

"We're very big on unity," said Fragnito, explaining they have already made contact with the First Nations committee at Université du Québec à Montréal (UQAM).

Marguerite Couteau, a member of the UQAM committee, stressed the importance of a university-based native organization.

"Our role is to answer the needs of the university's natives and to sensitize all students to native issues," Couteau said. The two associations plan to get together and attend each other's meetings and hold joint activities.

The AFNC also wants to become a member of the Indigenous

**continued on page 6**

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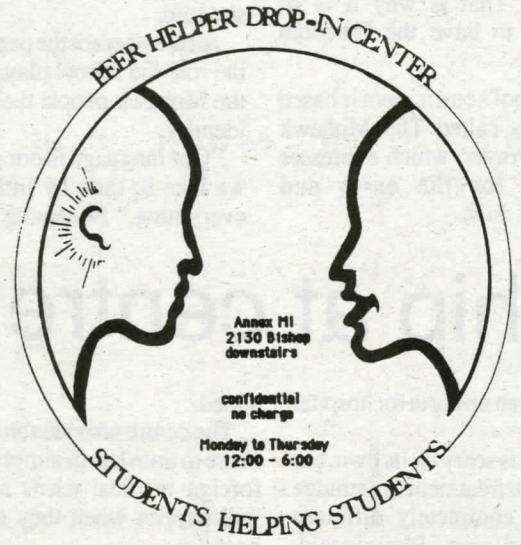


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PHOTO BY HENRY SIVAK

# McKinnon tragedy not forgotten

by Ita Kendall

Tired of waiting for adults to "do something," a group of 15-year-old girls staged a demonstration in front of Loyola last Friday.

More than 12 of them lined up on both sides of Sherbrooke St. holding signs, asking passing motorists to "honk for Paul."

The girls, from four high schools in the area, were marking the first anniversary of the death of their friend, Paul McKinnon.

McKinnon, a Loyola high school student, was killed last year after he was struck by a speeding police car as he was crossing Sherbrooke St. to catch a bus on his way home.

"We are upset at what they did to him," said Sylvie Bismuth, a student at Royal West Academy.

"He (driver Serge Markovic) only got a three-day suspension," said Natasha Pound, also from Royal West Academy. "That is not fair when someone is dead."

Last July, an MUC police internal disciplinary hearing gave Markovic, who hit McKinnon while speeding to a domestic emergency, a three-day suspension without pay.

"They (the police) should have the right to go through red lights," said demonstrator Tricia Sweetman, "but only if they put on their sirens. They should also slow down at red lights and stop signs."

Participants in Friday's demonstration said they were also out to remember McKinnon and to try to deal with his death.

"Most of our parents saw the impact Paul's death had on us," said Bismuth. "We feel helpless."

"This is a way to vent our emotions," said Sweetman.

Another demonstrator, Susan Gamberg, agreed. "When people first started honking," she said, "we started crying."

The girls started their memorial-style protest at 3:30 p.m. and stayed several hours.

"I'd love to stay all night," said Natasha Pound, conceding that they would probably leave "when the light fades."

Most of the girls were rookie demonstrators except for their participation in a march organized by McKinnon's parents last year shortly after their son's death.

"We don't want it to happen to another person and maybe this way we can help," said Pound who also helped to organize the protest.

No date has yet been set for a public inquiry which will be held by the Quebec police ethics commission to examine Markovic's conduct. The commission has the power to demote or fire a police officer.

The McKinnons have said police are not above the law and that Markovic should have to face criminal charges.

## Friendship

**continued from page 5**

touch with the family they have left back home.

The centre also has bulletin boards with job postings and information of interest to native people.

The NFCM has also branched out to create Waseskun house and the Native Women's Shelter.

Waseskun House was created in 1988 as a residential centre for men who are on probation, awaiting trial, or on conditional release from prison. Run by native people, it provides counselling, training and activities for these men.

The Native Women's Shelter provides a safe place for native women and their children who have been abused by their partners and fathers and provides a home for native women living on the street.

The Native Courtworker Program was initiated by the NFCM to help native people deal with legal problems and the court system.

Plourde says the Friendship Centre can be the best place for education of non-natives as well.

"We invite non-natives to come have a free cup of coffee and physically interelate with the native people here," says Plourde. "You can't get that kind of education from reading."

This open arms policy reflects the philosophy of the centre. There are few rules and everyone helps everyone else. The one rule they do enforce is that no drugs and alcohol are allowed.

The Centre is quickly outgrowing its space. Plans to provide a daycare centre, an education counsellor and a gymnasium have started the centre in search of a new building. They are currently raising funds for the project.

For information about services and events, or to work as a volunteer call the NFCM at 937-5338.

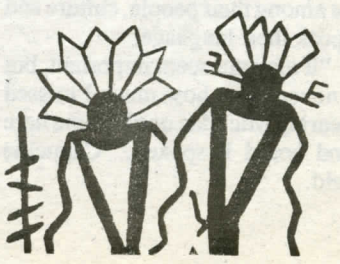
## AFNC

**continued from page 5**

People's Support Network, a link between natives across Canada which provides them with information and educational support.

The two co-chiefs are planning to attend a conference in Ottawa next month for all Assemblies of First Nations to discuss where natives stand on the 500th anniversary of Columbus' "discovery of America."

"Natives are beginning to come together. It's an interesting time in history and I'm happy to be part of it," said Fragnito.



# the Link

**Volume 12, Number 15,**
**Tuesday, Oct. 29, 1991**
Concordia University,
Montreal, Quebec,
The Link's Offices:
1455 de Maisonneuve Blvd. W.,
Montreal, Quebec. H3G IM8
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## ODDS

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community.

For Loon, the AFNC is a way of maintaining his two worlds and making them work together.

"It's good to be able to have somewhere I can go (on campus) where people understand the things I love," says Loon. "I can talk about goosehunting without someone just saying, 'yuck'."

Loon says the AFNC could go further and provide information and support for native high school and CEGEP students so they will continue in the education system.

But he says the lack of native content in education remains a problem. Concordia has no Native Studies program, something Loon thinks would encourage native students to come to university. It would also promote understanding of native issues among non-native students, he added.

Loon says that leaving his small community for something completely foreign was not an easy choice but despite the problems, he has no regrets.

When he finishes school, Loon wants to go back to Mitissini Lake and help his community.

"It makes me feel good to think that I am not getting an education only for myself; but that with education, I will be better able to help my own people."


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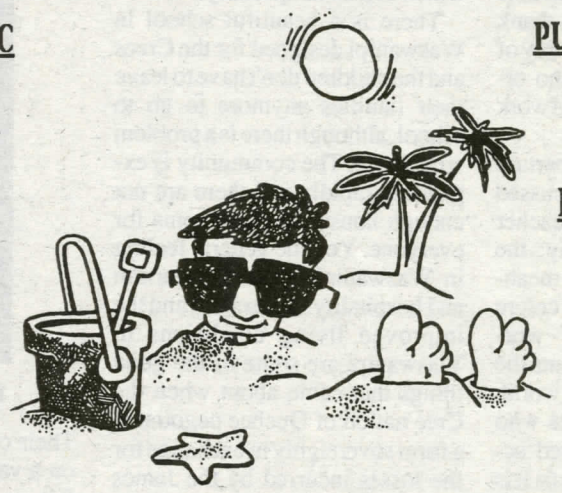

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# comment

## Cultivating the gods: exploitation and survival in the North

Last February a group of students went to visit native communities in northern Quebec. Most of the students on the trip were native, but since some non-native involved in native issues were invited to go on the trip, I was able to attend. I would like to thank those members of the Assembly of First Nations Concordia who organized this trip for their hard work and hospitality.

On the day before our departure the notion of culture was discussed in one of my classes. My teacher defined culture in this way: the word in English derives its meaning from the Latin words colere deos, meaning to cultivate - worship - the gods. God represents the whole of one's concept of the world. The world seen by the ones who worship their god is ordered according to laws; that is, beliefs. It is they who form the world according to these laws which may be symbolized by the word god.

On the first day we went to Grand Lac Victoria ,which is inhabited by Cree people. When we visited them briefly while en route to Waswanipi, some of us went to the chief's house. The word "house" in this instance is misleading. The chief, his wife and son live in a one-room shack with no stable source of electricity (just a generator) and no indoor plumbing. The hut is heated by an oil barrel that is placed in the centre of the room and used as a wood-stove.

### Children sent away

The children from this community are sent to residential schools in Val D'Or where they live during the week from the time they are five or six until they graduate from high school. Most residential schools were closed down in the seventies because of the devastating affect they had on the native children who attended them. Many suffer now from alcoholism and a feeling of estrangement from their communities and the land. The people of Grand-Lac Victoria, however, cannot afford to build a school to educate their children near home.

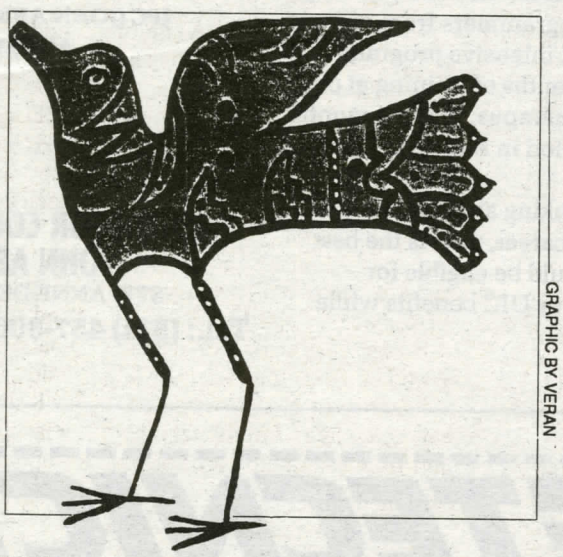
Just before we left Grand-Lac Victoria, many people took photographs of a Hydro-Quebec sign that was posted directly across from the winter settlement. It said HYDRO QUEBEC - NO TRESPASSING. It was then that the ominous presence of Hydro-Quebec began to make itself manifest.

That night we slept in Waswanipi, which is one of the smaller communities at the most southerly point of the James Bay region. We spent part of the next day there in the Cree cultural camp which is located across the road from the town. We found ourselves seated in a wigwam that was nestled in amongst trees and snow. A feast had been prepared for us. For the non-native people on the trip it was the first time many of us had eaten bush food. There was beaver, ptarmigan, rabbit, bannock (a white bread cooked over a fire in a pan or on a stick), and burnt sugar cake, which is a Cree specialty.

There is a beautiful school in Waswanipi designed for the Crees and the children don't have to leave their families anymore to go to school, although there is a problem with space. The community is expanding rapidly and there are not enough houses or classrooms for everyone. Yet, the general feeling in Waswanipi is one of warmth and hospitality. The school and the improved living conditions in Waswanipi are some of the good things that came about when the Cree nation of Quebec negotiated a form sovereignty in exchange for the losses incurred by the James Bay 1 Project.

### Cree lost gamble

However, one should not get the impression that the James Bay Project benefited the Crees. It resulted in reduced hunting due to scarcity of game and the destruction of the caribou migration paths. It also resulted in the high levels of mercury poisoning that now contaminate the rivers and lakes in some communities, which was caused by massive flooding of the land. The second phase, which is now on hold pending an environmental review, would destroy fifteen major rivers with dams and diversions. More than 7500 square miles of land will be flooded and with it most of the Cree's best hunting grounds. Will Nicholls, spokesman for the Grand Cree Council, who spoke at Concordia, said that recent studies have shown this mercury contamination may last as long one hundred years and no one knows how this poison will affect the Cree people, particularly the children.



GRAPHIC BY VERAN

Before reaching Mistissini, we went to Ouje-Bougamou. We arrived just before dark. Blowing snow and the twilight lent a surreality to the whole experience. The Ouje-Bougamou Cree now live on the former hunting track of one of their forefathers, but the Ouje-Bougamou band has been relocated more than a dozen times. Their community is now situated on a vast area of clear-cut land. I felt as if I were standing in the midst of a desert of snow. The Crees who live there are crowded into their houses and although the government has built more, allowing other members of the band to return to the community, there is nothing to hunt and no protection from the bitter northern wind.

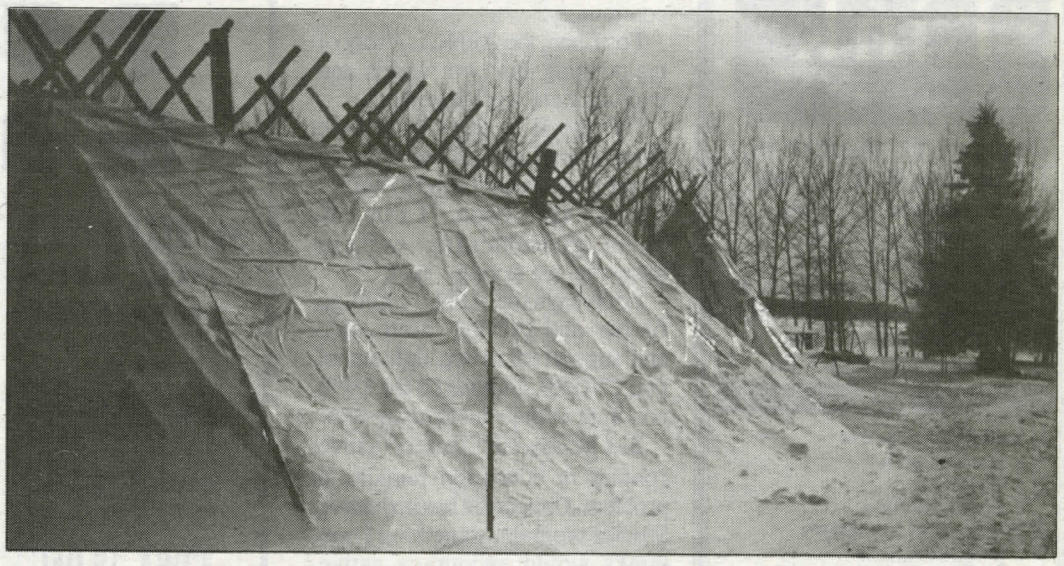


PHOTO BY KIM ELLIOTT

**Longhouse in Mistassini, Quebec.**

In Mistissini we were taken to visit the cultural camp which was being built near Lake Mistissini. We were shown how long houses, wigwams and teepees are constructed. These dwellings are warm and comfortable and they are still used when the Cree people go hunting in bush. Many of the older people live in these constructions all year round and rarely visit the town. We watched the women in the teepee skin a moose and scale fish that they had caught by ice fishing on the lake. Mistissini has its own school and (as in Waswanipi) the children are taught what they need to know to survive in the white world, but they are also taught Cree and the skills they need for living on the land.

### Which god

There is much more that could be written about this trip; in the interest of brevity I did not discuss the Barrier Lake Algonquins and there battle against clear-cutting, nor the serious problem of alcoholism in some communities. However, the question I am left with in the end is this: which god will we cultivate? Will it be the one that praises the exploitation of the earth, never-ending consumption and the augmentation of vast wealth? Or will it be the god of the ever-returning seasons, of the worth found in giving and receiving and of respect for the earth which makes life here possible at all? As the chill of winter sets in, one wonders, how many more times will the seasons return as they always have for the Crees?

***Jennifer Dales***

## editorial

The call of tubas, snare drums and other media fanfare is not loud enough to drown out the spiritual, physical and legal shackling of native communities.

It is the last few months before the citizens of Montreal and the rest of the Americas are plunged into the media fanfare and the commercially-charged celebrations of Columbus' "Discovery of America." It is a sure bet that we will hear little about the five centuries of genocide and imperialism the First Nations have been subjected to. The prime focus should not be on celebration in 1992, but rather the ignition of the healing process of 500 years of native neglect and abuse.

The voice of the Native community which resonated to the forefront - after Elijah Harper's scuttling of the flawed Meech Lake Proposal and the standoff at Kanesatake - is in jeapordy of being drowned out and forgotten in the hoopla of the government and privately sponsored celebrations. The communication that is starting between Native and non-native communities will be effectively gagged by the shear force of these "celebrations."

The language of the celebrations assumes that no people lived here prior to Columbus' arrival. It is almost impossible to argue within parameters which perpetuate ideas which deny the cultural and political relevance of First Nations Peoples.

The genesis of the faulty Western perspective began 500 years ago when Christopher Columbus thought he had landed in the Orient instead of the Americas. This misunderstanding began a pattern of ignorance and neglect of First Nations culture which continues today.

Nations can and do exist despite the fact that they may not have a state recognized in the Western sense. Dislocated peoples of various countries, who are not being represented by the governments they must heed to, are struggling for their independance and their survival. For example, the struggles of the Palestinians and Kurds in the Middle East, the Serbs and Croates in Yugoslavia; these are communities and nations struggling for legitimization.

Imperial powers have usurped and lorded over First Nations all over the globe. The native community has been shackled spiritually, physically and legally. Aboriginal voice and perspective should be recognized. There must be talk about the real truths of the historical events of the 500th anniversary of Columbus's arrival. The non-native community must go through a period of reflection.

The First Nations realized many centuries ago they were not alone nor would ever be alone again given the reality of the established colonies. It is time non-native communites realize that they too, are not alone, and begin a reconciliatory process which will enable all our nations to live in peace, harmony and dignity.

It is a time for healing for all communities.

*Bank workers still picketing against pay policy*

# Bank tactics disrupting strike:union

**by Ita Kendall**

MONTREAL (CUP)—Employees of a suburban Montreal credit union have been walking the picket line for 16 months now, and union leaders are accusing management of underhanded tactics.

Workers at the Caisse Populaire de Brossard are upset with the bank's salary increase policy requiring employees to work an average of 12 years before they qualify for a position's maximum salary. They want it reduced to five years.

Pay was also an issue in the Brossard worker's strike when it started in June, 1990. Their union, a member of the Confederations des Syndicats Nationaux, had asked for an eight per cent increase but has since accepted management's offer of four per cent.

Although only one issue remains unresolved, the dispute has been prolonged by the caisse populaire's tactics, striking workers say.

Management at the Brossard caisse have had the help of the Federation Montreal et Ouest, an association of caisse populaires in Montreal and the surrounding region.

Josee Fournier, president of the union local, accused the FMO of interfering in the strike. She said they have a permanent team of scabs replacing striking workers at the Brossard branch.

CSN executive member Fred Sweet said Caisse Populaire de Brossard's management wants to break the union.

Very few of an estimated 165,000 employees of banks and other financial institutions in Canada have been able to take on their employers. Poor salaries are the norm in what is primarily a pink-collar ghetto. Only about 1,500 of these workers are unionized.

A 14-week strike during 1988 and 1989 at a Canadian Imperial Bank of Commerce in Antigonish, Nova Scotia made headlines when 11 branch employees won an average 6 per cent increase after the strike, and another year at the bargaining table.

Those workers went on strike for the same reasons as the women at the Caisse Populaire de Brossard—low wages even after long years of service. The Nova Scotia women were earning about $15,000 annually, with an average of eight years service.

While the woman at the Antigonish bank had strong local support and national media coverage, the striking Quebec workers have not received much attention.

The 62 women and two men have been earning $110 a week strike pay, and none have been able to find work since August last year, when their names were circulated to Montreal banks and caisse populaires.

Since last fall the strikers have been supported by other caisse populaire unions affiliated with the CSN. Until early October, each worker in those unions contributed a dollar per week to aid the striking Brossard caisse employees.

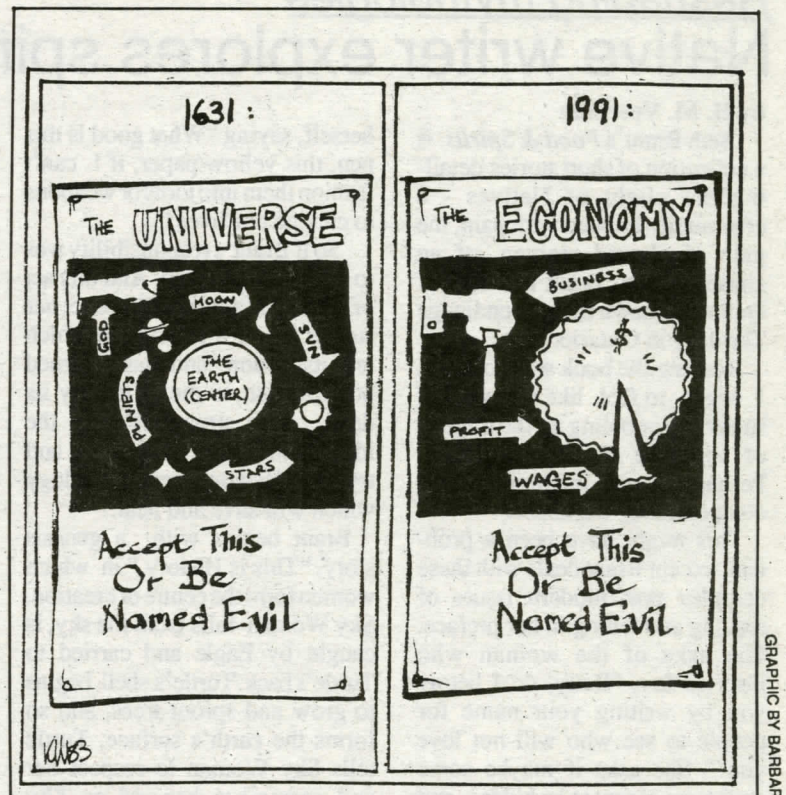
The CSN widened support for the strikers in June by organizing the "50 cents campaign." Members from other CSN unions have voluntarily contributed 50 cents a week for the striking workers.

Fournier said management has not brought a new offer to the bargaining table since last May. The union has only met formally with management five times during the 16 month conflict.

When they first went on strike, Brossard caisse populaire workers expected to be joined by the workers at several other banks whose contracts had also expired.

But the other unions settled when they were offered more money than caisse workers in Brossard.

"We were told they were offered more because they had to catch up," said Rioux.




Plus ça change ...

GRAPHIC BY BARBARA HUTCHISON

GRAPHIC BY BARBARA HUTCHISON

*She said police called her claims 'bull'*

## Woman arrested when filing rape charge

**by Dawn Mitchell**

HALIFAX (CUP)—The RCMP has launched an internal investigation following a public statement by a woman who was charged with mischief after reporting a sexual assault.

The University College of Cape Breton student's statement condemns the officer who heard her complaint that three men had sexually assaulted her.

"I am greatly concerned about the conduct of the RCMP and in particular the conduct of one officer," she said in the statement.

The 18-year-old was questioned extensively on two occasions, following a report she had been raped in a campus residence in September.

Police charged her with mischief after she changed her statement during the second interview. The charges were later dropped for lack of evidence.

The woman said the officer who conducted the second interview repeatedly told her she had not been sexually assaulted.

"He used words like 'baloney' and 'bull' when I tried to explain what happened," she said.

She said the officer also fingerprinted her, photographed her, and implied she was carrying drugs in her purse.

"He threatened to humiliate me further if I did not co-operate by changing my story," she said.

RCMP superintendent George Timko said an internal investigation will follow a review of the criminal charges.

"We want to determine that every aspect (of the case) has been addressed and that nothing was overlooked during the initial investigation."

The woman's lawyer said it is possible the men will be charged if the new investigation determines the evidence supports the woman's story. The student wants the men expelled.

"I believe their continued presence on the campus, while I have been absent from the university, sends very negative messages to other students and to the community at large," her statement said.

She has since returned to her home in Newfoundland.

UCCB president Peter Hill said he was advised the university could not take action against the men.

But a second legal opinion said the men could be brought before a judicial committee if criminal charges are not laid against them. The committee - composed of students, faculty and administrators - hears cases of a non-academic nature.

The committee can recommend penalties ranging from fines to expulsion, but the president makes the final decision. Hill said he is waiting for the outcome of the new investigation before deciding on a course of action.

A few weeks ago, Hill told the media the woman asked the men for sex.

"It was in my opinion, unfair of President Hill to release a version of the incident which casts doubt on my character and integrity and plays down the seriousness of the incident as an assault," the student said.

"I note that Dr. Hill had spoken to the three perpetrators, but has never spoken directly to me."

UCCB student Laurie Barratt said the case will prevent women from coming forward to report rape and sexual assault.

"This would confirm my fears that sexism is alive and well and when a woman is violated, it's her fault and that upsets me to no end," Barratt said.

# Feds funding AIDS home-care group

WINNIPEG (CUP)—A one-of-a-kind AIDS home-care group has been granted $140,000 by the federal department of health and welfare in an unprecedented show of support.

The volunteer group Kali-Shiva - named for the ancient gods of life and death - will use the money to make a video and document its work since it started in 1986.

Budget co-ordinator Jessica Wood said the group started when the family of a man with AIDS called on other family members and friends to help care for him until he died.

"After that, the family decided there was a need for this kind of service in Winnipeg, and that is how Kali-Shiva was initiated," she said.

Wood said the group's main objective is to help those living with AIDS to live at home. Volunteers work in shifts preparing meals, helping with housework or personal care. They also cover for family members who need a break.

The group of 60 volunteers work anywhere from 2 to 20 hours each week, depending on the amount of care an individual needs. They are currently tending to 12 people, she said.

The volunteers are trained in the aspects of care for a person with AIDS, she said. But they aren't just caretakers - they often become the family of someone who has been abandoned, she added.

"Many a time the inflicted person will be gay, and families and friends may not be able to cope with that, and will not respond well when that person becomes sick," Wood said.

Kali-Shiva founding member Matthew Lawrence said it is important to allow people to die in a comfortable setting.

"The group helps patients maintain their dignity and have more control in their lives than if they were in a sanitized, less personal environment in a hospital which may make them sicker," he said.

Although the group is being funded by the federal government, he said he hopes it will retain its grassroots, volunteer nature. Kali-Shiva relies on doctors, churches, public service announcements and word of mouth to recruit new members, as well as to get the message out to people who may want the service, Lawrence said.

*Reshaping mythologies*

# Native writer explores spiritual torment

**by H. M. Veerman**

Beth Brant's *Food & Spirits* is a collection of short stories detailing the plight of Natives - a community imbued with pain, the pain of abused women, of an abused nation. Brant is a Bay of Quinte Mohawk from Tyendinaga Territory in Ontario.

Reading the book was not easy. I began to feel like a voyeur of suffering, gobbling up the tragedy of someone else's experience. Perhaps I was infringing, thus compounding the abuse.

This might have been a problem, except Brant deals with these complex post modern issues of reading and telling in her preface. She asks of the woman who inspired her, "Betty, do I betray you by writing your name for people to see who will not love you?" She asks if maybe some stories are meant to be hidden, and not told,so ugly are the things we do to each other. But she answers herself, saying "What good is this pen, this yellow paper, if I can't fashion them into tools or weapons to change our lives?"

So if Brant's responsibility was to tell, ours is to read. And this act of reading is a compelling one: her stories are of a generation which left its nation, and has returned home to visit, to die, or to bury its dead. It is struggling with the ideals and events of the past, and trying to fashion a new mythology which will save and heal.

Brant begins with a genesis story, "This is History," in which women form the centre of creation. Sky Woman falls from the sky, is caught by Eagle and carried to Turtle's back. Turtle's shell begins to grow and sprout trees, and so forms the earth's surface. Turtle tells Sky Woman to respect her and remember her,and so Sky Woman does, living in harmony with nature.

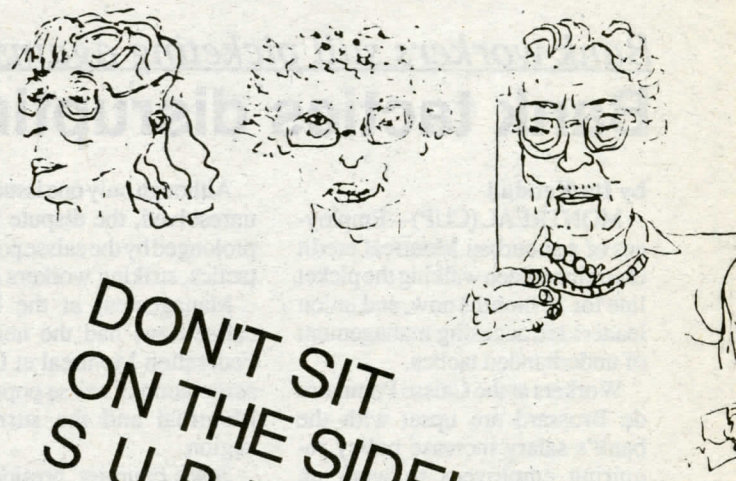
Evil eventually ruins paradise in the form of Twin sons, one good and one bad. Thus *man*, and not woman, is implicated in the fall. A welcome twist for Eve, after 2000 years, but shifting the blame falls regrettably short of achieving wholistic relations, of healing the communication rift between the sexes.

Given Brant's experience, however, her views are understandable. Men in her stories are the ones who abuse andinflict the pain. In "Wild Turkeys," a victim of spousal abuse has gone back to the reservation to visit her grandmother. She stops at a reservation diner, and overhears the waitress and customers discuss the disappearance of Rosie, another victim. As she listens, the woman, Violet, recalls in vivid and horrible detail, the beatings she received at the hands of her husband.

Not that men are given an unsympathetic voice, or no voice at all. While most of the stories feature female narrators, in "This Place," the narrator is a young homosexual man, who returns home to die of AIDS. His mother nurses him until the day the medicineman arrives to prepare him for death. Although the content is emotionally gripping, Brant is less able to convey the pathos. She relies too heavily on dialogue. Her real strength lies in description.

The injustices and prejudices the First Nations must face come to light best in "A Death in the Family." The mother of a young girl is killed in a hit-and-run accident. Her uncle, the mother's brother, both grieves and rages, as he wonders"where on earth an Indian could get justice. The answer was an echo: nowhere, nowhere." Perhaps, with the continued efforts of native writers like Beth Brant, justice will be found, somewhere.

*Food and Spirits*
Beth Brant
Press Gang Publishers
125 pp $10.95



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*Con U grad returns to Mtl.*

# Migration to Mecc

**by Galen Newman**

A crowded Plateau café, espresso-primed banter: French and English barely distinguishable from each other. The scene should be familiar enough to Concordia Creative Writing graduate April Bulmer, yet she seems to be undergoing something akin to déjà vu the night before reading at Concordia from her first collection of poetry *A Salve For Every Sore* .

Like many students from "abroad," Bulmer felt strangely compelled to move to "mythical" Montreal, but stayed only long enough to complete a two year Masters degree. "It wasn't an M.A. I was after," says Bulmer, sipping her camomile tea carefully, "I was buying time to write, and I wanted the context to do it in."

Bulmer is by no means your average Creative Writing graduate. In May 1989, she attended the rather exclusive Banff School of Fine Arts where she worked closely with Adele Wiseman and other veteran writers, fleshing out the then titled *Wild Rice* into a series of 49 poems. Out of that literary cocoon was born *A Salve...*, published earlier this year, by Cormorant Books - a small Ontario press - and funded in part by the Canada Council and the Ontario Arts Council.

Reminiscent of Thorton Wilder's play *Our Town* (although certainly not as melodramatic), the collection consists of the young protagonist's, Marie's, impressions growing up in a small town in depression-era Ontario. The idea for the work emerged from Bulmer's curiosity about her mother's childhood in one such village near Peterborough; while Bulmer studied in Montreal, a correspondence developed between the two women. Bulmer herself has never been to her mother's hometown, but rather has mapped it out in her mind.

The characters in the town are riddled by poverty and weighed down by the Everyday. Psychic health is often manifested in physical problems: Deserted by his wife, Clarence is "on the plum wine"; Elmer Sidney dreams about the hand he lost in a threshing machine; Miss McBroom, the teacher, is epileptic. Still, one never gets the impression that things are utterly hopeless, they just *are*.

Description is clearly Bulmer's strength. She instills lacklustre characters with a sense of dignity and depicts even the dullest of tasks evocatively. "Hips" (see sidebar) is one such example. Bulmer's imagery is starkly physical, yet she gives the mundane a sense of animation, infusing material objects with life - a mailbox has a "mumpish cheek", while objectifying anatomy - fingers are "quivering pieces of chalk...". Realistic details (i.e., calling a bra, a *bandeau*) she culled from various literary sources found at the Concordia library, Coles; "even the Encyclopedia Britannica."

"The poems have to do with healing," says Bulmer. "These are people in pain, who are unable to articulate it."

Bulmer's salve is to give them voice. One might question the

WISE 2 THE WORD

# Today's collaborator

*by Mary Lou C. Debassige*

I brood here
suppressed in front of my type-
writer. At least my typewriter waits
patiently for me. Seems to be my only friend
these days. Need to start a required duel: an analysis
& rebuttal of Jonathan Swift's *A modest proposal.*
What an agony for a university essay assignment! I close my eyes
to feel lost. Pray for something. Anything! Like direction and
guidance. A need for positiveness. A meanigful word. Stregnth to do
what I'm supposed to do. To express gets tangled in there, too. My eyes
start to water. I call out to my grandfather: Long ago, dead!
"Please help me to recapture when I was very young, your teachings!" I hear his
voice calling me "Brother!" His favourite nickname for me. I did not care for this
name back then. I wanted a real traditional name. Something like Little Fawn
or Little Cloud in Odawa or Ojibwe language. This white name instead is what I was stuck
with. So, I tolerated (I)t with plague-like uniqueness. Little did I know it was his way
of showing me to RESPECT, to ACCEPT another language. Now, I also see *n'mishomiss* [my grand-
father] considered me EQUAL to his status when he called me Brother. *"Keche megwach* [a big
thank you]!" I reply today with a raised head. With a recompensed state of mind, I wipe a
tear away.
He continues calling me to help him in my spontaneous mind. We proceed to fill the back of his
wagon with fresh fish, to deliver a dozen or so, to each family on the reservation. Today, I
see this was his way of showing me SHARING.
Big tears fill my eyes again. As my eyes apprehend stay focused on the word "brother." The
manufacturer's trademark on my brother typewriter.
From the north to the east, south and west. Our four directions: sacred, the
complete circle.
*N'mishomiss* hasn't left me yet.

*—Reprinted from* ***Canadian Woman Studies***

Poetry from a Young Cree
by Johnny A. Grant

The Cree of James Bay could never explain in one day
reasons for saving James Bay.
For you Premier Robert Bourassa I will say,
In the hearts and minds of our women and men,
James Bay is the land of our children.
With a tear, I fear
That the Cree people's way of life will be finished;
Plants trees and animals (some mammals) diminished.
There is only this mother earth for all mankind
(which is growing)
So I ask you to have an open mind,
And set an environmental example,
And help save our distinct traditional ways
So that there will be many days to save part of
mother earth for your and our children.

In your tradition, your God punished the people by flooding.
What sin have we committed that we deserve to have our land,
our life, flooded in the name of progress?

GRAPHIC BY VERAN

near you

# a yields *salve*-ation

relevance of these voices when today's world is laden with problems. "It's primarily a historical work," responds Bulmer.

Currently a researcher at *MacLeans* in Toronto, but lacking the "driving desire" to be a full-time journalist, Bulmer is working on a series of monologues about two nuns living on the Canadian prairies and is trying to form a writer's group in Toronto to maintain a sense of "structure" for herself and others.

Meanwhile, back in Montreal, Concordia's Creative Writing programme may be a mecca for many young creative types, but there doesn't seem to be the willingness to generate much into the culture which, for many, is a source of inspiration. Although migrant talents like Bulmer may return once in a while to give readings at their alma maters, there is the sense that not a lot is being invested back into the English literary scene. Perhaps it requires immersion in another culture to view one's own with some perspective.

Still, one can't help but wonder if the Canada Council and the Ontario Arts Council would have so readily backed a more controversial, thought-provoking work. Bulmer's answer as to why she moved to Montreal in the first place speaks for itself: "I felt there was something on my side."

April Bulmer read to an audience of approx. 30 in N-308 last Thursday. *A Salve for Every Sore* is available at local bookstores for $11.72 (incl. tax).

**Mother breaks eggs, stirs**
**a clot of yellow milk.**

**At the butcher block Father pounds**
**until the loins are tender.**
**Now they fry face down,**
**move their hips, whine.**

**I heal the blemished skin of plates,**
**see my own face in the dish-water:**
**Marie, a thin child, frill**
**of soap suds at her neck.**

**I want to be big of breast**
**like Eleanor Klintworth. I**
**want to know blood and tea**
**and the secrets of monthlies.**

**I wipe my image with the wash-rag**
**it swells and quivers.**

**Night Poetry with Con U Profs,**
Robert Majzels and M. Togane
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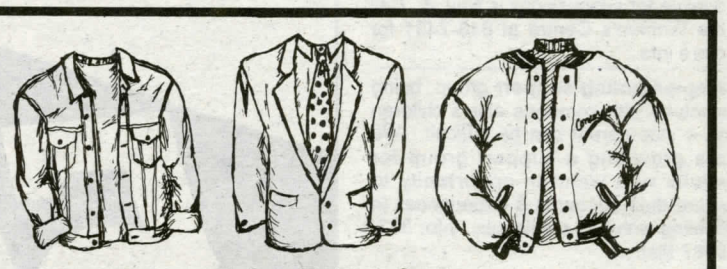

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## AGENDA
### cont. from page 2

health information, and a fun place for children to play. Every Tues. or Thurs. afternoon. No charge! Info: Cyndy Salberg, 934-0354.

**Limited quantities** of flu vaccine are now available at Health Services. Priority given to those over 65 and those with chronic diseases and immunological disorders (including HIV). To check the availability and your eligibility please call 848-3565 or 848-3565. Health Services is located at ER-407.

**WECoS:** All women in Engineering and Computer Science are invited to our weekly Brown Bag Lunches, held every Thursday in room H-505 from 12:30-2pm. Pack a lunch and come join us!

**The Quality of Life Project** is recruiting volunteers interested in working with elderly who have lost some of their autonomy. The purpose of this project is to offer foster-home residents the opportunity to be more involved in leisure activities both in and outside the foster home milieu. Volunteers are needed to animate activities, for friendly visiting and as drivers for outings. Info: Brenda Lacey at 989-1781.

**Volunteers Needed:** The West Island YMCA Community Centre is searching for dynamic individuals to assist our youth workers in various adolescent programs. Info: Debbie Magwood, 694-9622.

**Call for submissions:** for a women's exhibition to be held Nov. 25 to Dec. 1, 1991 on the theme of: "Violence Against Women As Lived By Women." This will be an unjuried show of student and non-student work spanning performance, video, text, poetry, sculpture, photography, two-dimensional works, textiles, etc. The dealine for submissions is Nov. 4. Call the Women's Centre at 848-7431 for more info.

**Step-parenting support** group: being involved with someone else's children as a step-parent can be difficult. We are providing a support group for adults who want an opportunity to share their concerns & experiences in dealing with this challenge. Info: 367-0487 Marisa.

**Attention Education students**. This year's Lacolle weekend is being organized NOW! It will be held Nov. 15-17. Limited space, approx. cost $35. Look for the sign-up sheet in the Education dept.

**Health services** will have a McGill dietetics student available for nutritional consultation, free of charge, on both campuses from October 7 to November 1st. Appointments can be made through the nurse at SGW, ER 407, 848-3565, and at Loyola CH-101, 848-3575.

**Concordia Women's Collective**-weekly meetings every Thursday, at 7pm, P-Annex, 2020 Mackay, in the basement. All women welcome. Info: 848-7411.

**Support group** for single moms: a new group to start in October. Women are invited to call or stop by the Women's Centre for more information to confirm interest. Info: Women's Centre, 2020 Mackay, downstairs, 848-7431.

**Services for Disabled Students**-Concordia is strongly committed to providing services which support the integration of students who have disabilities into the university community. Programmes, facilities, and equipment are coordinated through the Services for Disabled Students (SDS). Information and assistance is readily available on each campus. Contact 848-3525/3511 (Voice/TDD) SGW, H-580, or848-3503/3536 (Voice/TDD) - LOY Ad-121.


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# letters

### Problems with the GPA system

I am getting very fed up of being asked the question of "why is your CGPA out of 4.3, when everyone else has a scale of 4.0?" Therefore before my departure (hopefully) from this university, I would like to propose to the legislative bodies of the university to change the current GPA system.

For two years, I have been observing the grades being posted in the Norris building. I must confess that I have not seen too many A+'s. Obviously this grade is very hard to obtain, but why should we have to strive for an A+ when everybody else only has to work for an A. For example, suppose that the following is the current practice of grading in McGill and Concordia University:

McGill A: 90-100%
Concordia A+: 95-100%
Concordia a: 90-95%

A student from McGill only has to score anywhere in the top 10% range to get the maximum GPA. Whereas a student from Concordia would have to be in the top 5% range to obtain the maxinum GPA score. Is this really fair?

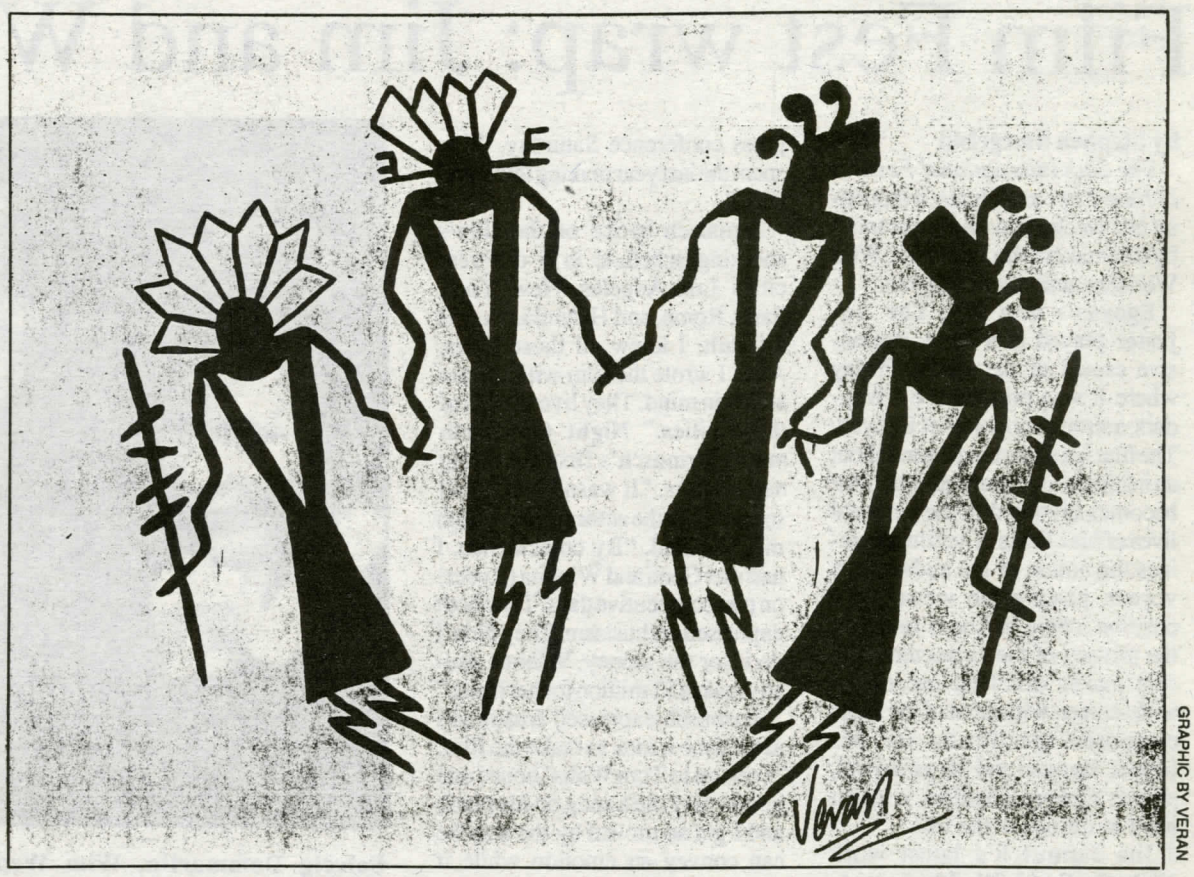
Even leaving the above issue aside, we should change our GPA scale to bring it in line with other universities for the sake of comparability. After all, I am sure no Concordia would want the following scenario to happen(sic):

Two students both looking for a position as a bank teller. One is from McGill and the other from Concordia, both students have identical skills and training. However, the student from McGill has a CGPA of 4.0 out of 4.0 while the Concordia student has a CGPA of 4.0 out of 4.3. Assuming both students are identical for this illustration, who do you think the bank will hire? Probably, the McGill student because he has or seems to have a better CGPA. But the truth of the matter is that for all we know they could be just as good as each other. The average mark of the McGill student could be 93% while the Concordia student's average mark could be 95%. But the McGill student will end up with a more favourable GPA (in appearance), when in fact the Concordia student has a better average mark.

Therefore I urge all of you who read this letter and are in a position to change or to propose a change to our GPA system to consider my propositions seriously.

*Oscar Ho*
*3rd year*
*Faculty of Commerce and Administration*

*The Link*
welcomes letters to the editors. Letters should not exceed 400 words. Please send in letters double-spaced, legible, and include your I.D. and phone number (not for publication) or your letter will not be considered for publication.



GRAPHIC BY VERAN

# comment

This is really addressed to the 200 students who signed the anti-handbook/ anti-page 165 petition, and to those who sympathize with them. It's also (and especially) addressed to those of you who aren't sure where you stand and are willing to think things through again.

I have two points to make. The first is about AIDS and life and death. The second is about homophobia — a word many Concordia students learned only very recently (one bravo for the handbook debate) — if only to preface their poorly-thought-through remarks on gay sexuality: "I'm not homophobic but..."

To begin, let's all think about STD's (that's sexually-transmitted diseases, the great omni-sexual common denominator). HIV (the virus believed to cause AIDS) is an STD. I imagine that most of you out there know that condoms are the single most effective method of preventing the spread of most kinds of STDS: crabs, gonorrhea, warts, HIV, etc. The problem is that even though most of us know we should be using condoms, somehow when it gets right down to it, well... People have a tough time incorporating latex into their sexual practice. It's sicky, it's sticky, it's awkward and unromantic.

And even though "herpes is forever" it took the AIDS pandemic to motivate one particular group— gay men—to get creative about promoting condom use. Gay men are statistically still the group most affected by HIV and AIDS (although, increasingly, all other communities are affected). In the early stages of the epidemic when it seemed that only gay men were dying, there was a conspicuous (many would say "criminal") dearth of public funds slotted for prevention and treatment research. (This is still the case, particularly in Quebec.) In this context, gay men developed their own response: to make safer sex "hot" so that people would be more equipped to protect themselves. "Eroticizing safer sex" was developed as a desperate and creative response to a terrible scourge in the gay male community.

There are currently an estimated 300,000 cases of HIV infection in Canada. The bad news is that the rate of new cases among the non-gay population are on the rise (in Quebec, particularly among straight women). The good news is that the rate of new cases in the gay community is on the decline— mostly because of community-based gay AIDS prevention info incorporating strategies such as "hot" safer sex.

The nefarious "page 165" of the handbook represents one such item. I would ask all of you to consider this context when you attack it as "pornography" or "smut."

Which leads me to my second point. If I hear anything more about the "heterosexual majority" on campus, I believe I will implode. Let's make an analogy here between homophobia and racism. Imagine for a moment a letter was in the Link concerned with the "white majority" versus... Would all you liberal types out there feel quite so smug about advocating censorship of a publication or statement by people of colour, leading off with "I'm not racist but..."?

I understand that many of you respond to page 165 with shock, never having seen such an explicit representation of gay sex. This is a legitimate response. It does not, however, justify the backlash: "Ban it!"

Please remember that one person's erotica can well be another's smut. Imagine for a moment what it's like to be gay in this society chock-full of sexualized het imagery. Heavens! Even car ads are sexual. Not only sexual, but by and large degrading to women (and to men, if they would wake up and notice). If this bugs some of you hets, imagine how shocking and offensive it might be to someone with different (and equally sensitive) sensibilities.

The distinction to be made here is not between "tasteful" (define that, I dare you!) and "smutty," but between consensual and exploitative imagery. (These may be new terms for many of you: The debate around sexual representation has become quite sophisticated for lesbians and gay men because our stuff has been consistently, categorically censored, banned, defaced.) "Consensuality" is a term coined within feminist circles to talk about sexual power relations. It has become important for feminists and lesbians and gay men to distinguish between exploitative and merely explicit sexual imagery. Page 165 is explicit, it is not exploitative: a celebration of egalitarian, safe sex. Might I be audacious enough to suggest that the "heterosexual majority" has a long way to go in producing similar representation? In fact, I sincerely hope that next year's handbook will include hot safer het sex, and a lesbian chapter, too, for that matter.

One final note on the much-talked-about-but-absent-at-Concordia phenomenon, homophobia. Homophobia, for those of you who haven't got it yet, is an irrational fear & hatred, not of milk, but of homosexuals. According to the news, it's a popular attitude these days. Only last summer, the MUC police took a concerted swipe at the queer community in our own fair city. And of late we're hearing the grisly details of a series of stabbing murders of gay men. Even at our own pristine campus, professor Salvatore recently added his name to the "homophobe" roster; for a more rustic, garden variety homophobia, check any bathroom wall.

Page 165 is about concrete and conceptual strategies for saving people's lives. For the gay community, freedom of sexual (and other) expression is lifeblood of a different sort. Most of you haven't read or seen this kind of thing (page 165) before because it doesn't get much airplay elsewhere. For those of you harping on the tired old line of "school spirit": try to consider a "pride" that's not about cheering the home team on to victory, or even about placing right up there in some irrelevant MacLeans survey. Try for one moment to imagine the pride that comes with building a University community with a commitment to combatting hatred and violence inside and outside its gates, and to promoting a climate for pluralistic, open-minded, free expression and discussion.

*Julianne Pidduck*
*M.A., Media Studies*

## ELECTIONS THIS FRIDAY NOVEMBER 1, 1991, 4 p.m. rm. H649

*The Link* will be holding elections for this year's masthead. Staff members areallowed to vote. Any student who has worked on 6 issues or more by Nov. 1st is elegible to vote. The following is an update to Link Nirvana guide:

**Nirvana**

| | | |
|---|---|---|
| Wynne Keing | Anuska Garcia | Diane Breton |
| Robert Gauvin | Chris Kuilman | Peter Matz |
| Amardeep Assi | Franco D'Orazio | Tyrone Newhook |
| Stephen Smegelski | Danny Clarke | Satwant Kaur |
| Stacy Neal | Ron Rogers | Cédric Morgan |
| Galen Newman | Charles Altman | Gary Lebovics |

# Film Fest wrap: Jim and Wim split the Atom

**by Stephen Smegelski**

*The 20th International Festival of New Film and Video* wrapped-up this weekend with appearances by filmmakers Jim Jarmusch, Wim Wenders, and Atom Egoyan.

Egoyan's new film **The Adjuster** played to a large, responsive crowd at the Rialto Friday where it was presented by Wenders, a strong supporter of Egoyan. The film is a disturbing drama about an insurance company adjuster who becomes involved in the personal lives of his clients. The film examines the notion of the audience as voyeur, placing the viewer in a position where he/she is invading the privacy of the characters. The film makes excellent use of the wide-screen with most of the shots composed specifically for this format. Egoyan and his girlfriend, actress Arsinee Khanjian, were on hand to introduce the film.

Jim Jarmusch's latest work **Night On Earth** filled the house to capacity. The film is a 5-story comedy in which each of the stories takes place simutaneously in different countries and time zones. Each of the stories occur in taxi cabs, focussing on the brief relationships which develop between driver and passenger. The strength of the stories comes largely from the abilities of the actors. Gena Rowlands, Roberto Benigni, and Isaach de Bankole deliver terrific performances which range from grand mirth to a pensive solemnity. Shot on a budget of about $3 million, it is Jarmusch's most ambitious work to date.

"This has been the No-Fun-For-Jim Year," said Jarmusch at a press conference Saturday. "I've spent the last year making this damn film."

Jarmusch spoke of the film's shooting schedule in 5 different cities Los Angeles, New York, Paris, Rome, and Helsinki. "It was difficult. I knew all those cities. Also, I wrote the film with certain actors in mind. They live in each of those cities." **Night On Earth** marks Jarmusch's first use of big name actors. "It wasn't hard at all to convince the actors to work with me," he said. "By coincidence, I had met Gena and Winona (Ryder) on two consecutive days. They both expressed enthusiasm. They didn't do it for the money. Winona usually makes $1 million for her films."

Jarmusch expressed frustration at the time it took to make the film. "I can go to Tom Waits' house and he can play me a song on his piano and I get so moved by the way he can convey an emotion while it takes me at least a year with my films."

When asked if he considers his film a 'world-film', Jarmusch replied, "The concept of the World-Film, of World-Music, is so Eurocentric. It's so absurd, the concept that Columbus 'discovered' America, like there was no one there before."

Despite being labelled by many as 'the greatest living filmmaker in America', Jarmusch isn't looking for celebrity status. "I'm not doing this for money. If I was, I'd be working in a gas station."

**Night On Earth** is scheduled for release next Spring.

Jarmusch was one of many in attendance Saturday night at the North American premiere of Wim Wenders' new epic, **Until The End Of The World**. Wenders' latest is a wild science-fiction rock 'n roll road movie which marks a radical departure from his earlier works - European critics looking for another **Wings Of Desire** panned the film. The Montreal audience had a very positive reaction to the film.

"It was a pleasure to see the audience laughing last night," said Wenders at his Sunday press conference. "In Europe the audiences are so silent."

The film is a mammoth project that took Wenders over 10 years to complete, cut from 20 hours to its current length of 3 hours. "I first got the idea for the film in 1977. I began working on it in 1984. I was showing my work on it to my parents and brother to whom the film is dedicated. My father and brother died in 1989 and my mother shortly after. They never saw the realization of the film."

Wenders sees the film as a collaborative effort, "Solveig (Dommartin, the film's lead actress) and I wrote the story together. This lends a partly female perspective to the film."

When asked about the various musicians who contributed to the soundtrack, Wenders explained, "I had asked David (Byrne) to put together a new Talking Heads song for the film. It was fun so I contacted a number of other musicians whose work I like. I was surprised that everyone responded by writing songs directly for the film." These include Nick Cave, Peter Gabriel, U2, Patti Smith, and more.

Wenders also took time to discuss his ideas on film in general. "The film images themselves hold no morals. They may be bad, voyeuristic, beautiful....It's up to the viewer. The dream sequences in the film were treated like the cinema. Dreams are the cinema. There is no specific language. Why am I interested in dreams? It's in Germany that dreams were discovered with our dear Sigmund (Freud)."

**Until The End Of The World** is currently being cut another 20 minutes by Wenders for U.S. release. It should see a release date sometime next year.

The *Festival* held its awards ceremony Sunday afternoon in recognition of new talent. True to its emphasis on international film, the Festival jury selected Turkish filmmaker Omer Kavur's **The Secret Face** as Best Discovery, Feature Film. Other winners included Canadian Marv Newland's **Pink Komkommer**, Vera Neubauer's **Don't Be Afraid**, and Fax Bahr and George Hickenlooper's **Hearts Of Darkness**.

The 21st edition of the *Festival* will run from Oct.15 to Oct.25, 1992.

PHOTO BY MARCOS TOWNSEND

**Solveig Dommartin, Wim Wenders, Arsinee Khanjian, and Atom Egoyan**

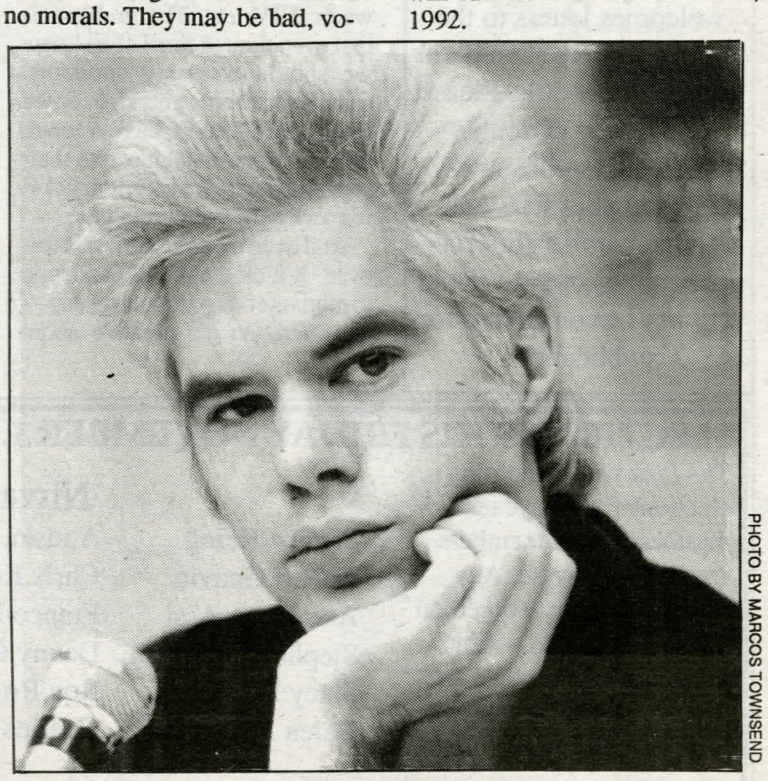


PHOTO BY MARCOS TOWNSEND

**A pensive Jim Jarmusch at press conference**

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# LA HAINE ET LES MENSONGES DE LA RACE ARIENNE

**par Cédric Morgan**

Avec le tappage médiatique entourant la distribution du journal *The Klansman* dans l'ouest de l'île de Montréal, on nous annoncait l'été dernier que le Ku Klux Klan infiltrait le Québec. Mais qui génère cette propagande néo-nazie?

Les états sudistes des États-Unis comme le Tennessee, la Caroline du Sud et la Louisiane représentent la vielle garde du mouvement arien. Il y a même un klansman reputé, David Duke, en lice pour être gouverneur de la Louisiane. Le documentaire *Blood in the Face* des cinéastes américains, Kevin Rafferty, Anne Bohen et James Ridgeway nous démontre que le Canada n'est pas à l'abri; les organisations racistes tel que Aryan Nation, American Nazi Party et Euro-American Alliance sont maintenant éparpillés à travers les États-Unis et le Canada.

*Blood in the Face* a été tourné en 1986 sur une ferme du Michigan, lors d'un rassemblement national de groupes ariens. Le jour, dans une salle de conférence décorée de swasticas et du buste du Führer, les leaders des differentes factions racistes présentent tour à tour leur propagande à conotation religieuse.

On se prepare pour la troisième guerre mondiale, la revolution armée pour la suprémacie blanche. Car, selon les néo nazis, la race blanche est en voie d'extinction.

Farfelu? Non. Carrément épeurant, car ces nazis se voient comme les sauveurs de la race et de leur patrie. Ils voient des ennemis tout partout. Washington est, selon eux, sous l'emprise du ZOG, *the satanic Zionist Occupation Government*. Utilisant les symboles d'anciens fascistes comme George Lincoln Rockwell et Hitler lui-même, les nazis affirment du haut de leurs podiums que "les juifs...ce sont eux les imposteurs de l'histoire, la race blanche est le véritable peuple élu de Dieu, l'holocauste n'est jamais arrivée."

Le soir venu, la relève s'habillent des sinistres toges et cornets blancs. On assiste alors à la cérémonie religieuse des croix enflammées où un couple se marie selon les règles de l'église arienne, une église où "Hitler, était la réincarnation de Jésus," selon un leader du American Nazi Party.

Un des réalisateurs, Kevin Rafferty, était de passage à Montréal ces derniers jours dans le cadre du Festival du Nouveau Cinéma et de la Vidéo. Il explique que même si le film a généralement été bien recu, certains milieux intellectuels de gauche ont critiqué le fait qu'il y ait absence de narration, ce qui a permi aux nazis de s'exprimer librement

"On a préféré laisser les gens parler pour eux-mêmes, présenter les idées qu'ils défendent," dit Rafferty. "Le public n'a pas besoin d'un narrateur pour lui dire quoi penser, les propos des nazis sont assez évocateurs pour se faire une opinion."

Mais l'organisateur du jamboree raciste, le pasteur Bob Miles, voit les choses différamment. "Vous pensez nous utilisez dans votre film, mais tant qu'à moi, c'est nous qui vous utilisons," dit-il en s'addressant à la caméra.

Plus le mensonge est gros, disait Hitler, plus les gens y croiront. Attention, les groupes supremacistes ont un gros mensonge à nous vendre, celui du génocide de la race blanche

# Punkorgy

**by Cameron Campbell**

Who could ask for anything more.

The Terminal Show Bar featured five bands for $10 last Saturday, four from Montreal: **Blood Sausage, Pale Priest of The Mute People, Damaged** and **the Ripcordz** and Toronto's legendary and loud **Bunch Of Fucking Goofs.**

**Blood Sausage**—who get a vote for the most-improved band in Montreal—performed first. In one of their earliest shows, they opened up for U.S. pop-core band ALL and showed much potential. But this was overshadowed by lead singer Costa's misogynist and homophobic comments and a lack of cohesiveness as a music unit.

But they're now tighter, faster and much more comfortable as a unit. Highlight songs include *Aryan Aryan*, the best anti-Nazi anthem produced in a long time.

**Pale Priest of The Mute People** is a raging, hard-core band of the '80s vein, blazing guitar, chugging bass and slamming lyrics. It's nothing new, but still worth seeing.

An Oi-hardcore band, which had questionable politics in their background, changed their tuned.

Their first song was a cover of Motorhead's *Ace of Spades*, which puts them in a niche—almost the same one Motorhead inhabits—but with a bit more speed-core.. The only problem is that they suffer from the 'we want to be the fastest band in the world' syndrome. If they slow down, they'll be a bright light in Montreal's underground music scene.

Speaking of points 'o light, the **Ripcordz** continue to be one of the brightest. Its new, younger bassist has added youth and speed to the band.

The tightness of its shows and the way its members interact on stage prove this band's been playing around town a lot lately.

**Ripcordz** played without being introduced and without the standard, cheezzy jokes of their usual performance, since the show was behind schedule. Look for its new album soon.

**Bunch Of Fucking Goofs**—the last band—hit the stage at around 1 a.m., which is fine, because it's

**continued on page 16**

PHOTO BY DANIEL H. GORNEY

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Fringe Arts

# Inuit art exhibit transports viewer to northern land

**by Stacey Neale**

A northern spirit has materialized in Montreal.

The annual exhibit and sale of the Cape Dorset Print Collection is on at The Canadian Guild of Crafts Quebec.

Cape Dorset, an Inuit community on Baffin Island, is renowned for its commitment to sculpture and print making. The development of a goverment programme aimed at creating an alternate economy—less dependant on hunting—spurred the move to develop arts and culture. Print making—started up in 1957— has become a vital force in Inuit art. Although, it is not an indigenous art form, these northern artists have adopted it as their own.

*Women Speak of Spring Fishing*, Kenojuak Ashevak, 1991 lithograph

Their rich and diverse culture's images and themes easily lend themselves to this medium. The crude images of the earlier prints have now given way to highly-skilled and accomplishedwork.

This exhibit is filled with graceful, colorful images reflecting the artists' confidence in their craft. They have mastered the techniques of stonecut, stencil and lithography which they now often intermix.

The artist's pride in their heritage can also been seen through these images. Scenes of mythological creatures and traditional activities quickly transport the viewer to this distant land. Images of birds, cariboo and owls—northern animals— fill the exhibit.

A female bird holding her young is captured in Kavavau Munamee's *Enfoldment*, which represents a stylized rendition of nature common in Inuit art.

Kananginak Pootoogook's *Seal Skin used for Mitts* is a simple image revealing the cut pattern from the skin and the finished mitts beside it. The hunting tradition is seen in Tikitu Qinnuayuak's *Iputtuit*, a stonecut fishing scene in which the men are trying toregain control of their large row boat.

But while many artists continue to depict traditional images, a few are experimenting with modern technology.

Pitaloosie Salia is one of them. Her Cha*nging Traditions* shows the radical changes in female clothing over the centuries. Three figures standing side by side depicts thetransition from the ancient style of skin wraps to today's modern mix. The modern figure is wearing a short, floral-patterned skirt beneath a traditional coat. The lighter clothing is the result of the modern convenience of electric heating.

An aerial view of a hunter in a kayak after a successful journey. surounded by traditional equipment, represents a more subtle intrusion of modern technology. The airplane has now given artists a chance to view their world from above.

*The Guild specializes in the promotion of Inuit, Indian and Quebec artisan art. It is located at 2025 Peel St. It is open Mon. to Fri. from 9:00 to 5:30, Sat. from 10:00 to 5:00 and closed Sun. The Cape Dorset Print Collection continues until Nov. 9 and will be followed by an Inuit sculture exhibit which opens Nov.23.*

# Two worlds collaborate to make film

**by Spiros Vergados**

The documentary film-maker's role is a precarious one, especially when it intrudes upon the alien world of northern, Inuit eskimos.

Barry Greenwald describes his most recent venture into Canada's North, *Between two Worlds*, as an evolving relationship between subject and film-maker.

Greenwald found there is a "tremendous imparting of information" between the crew members and the aboriginal peoples of the Pond Inlut community. He adds that in looking at past Inuit films, the crew was surprised to find a one-sided view, primarily depicting them as the heroic hunters of the North. But Greenwald decided to take a different approach.

"In weaving the story we felt that the people in the film should take the ball. We didn't want to impose our own judgement upon them," Greenwald said.

This collaborative rapport gelled into the making of *Between two Worlds*, a documentary exploring the heroic, yet destructive life of Joseph Idlout, a famous Inuit hunter.

The need for this particular stance of the film was sparked strangely enough by Canada's old two dollar bill, the back of which contains a drawing depicting Idlout taking part in the mythical act of hunting.

The film opens with a June 1968 early morning incident.

Joseph—who had been drinking heavily the night before—is heading home on his snowmobile along the treacherous, icy road of Resolute Bay. But he never reached his destination. His vehicle plunged off a cliff, killing him instantly.

The underlying causes of his death are shrouded by mystery. Was it an accident? Or, was it an act of suicide? And if so, what are the forces that lead him to this ultimate point of self-destruction?

By looking at the possible causes surrounding Idlout's tragedy, Greenwald equates this individual incident with that of a more universal tragedy: the northward trend of the Hudson Bay fur trading industry that occured in the late fifties and which virtually destroyed the Inuit way of life.

"I knew enough to know that money wreaked havok on their society, through fur and trading," Greenwald says. "But until we found out the story behind the two dollar bill, the final idea of the film didn't quite jell."

What inspired him to delve into such an out-of-the-way topic?

Greenwald responds that he always planned to do so. Having made films as diverse as *Taxi*, an observational documentary dealing with the bizarre, unexpected world of cabdrivers, and *Who Gets In? An Inside Look at Immigration*, Greenwald professes a proclivity for the unseen, and the unknown.

"I'm driven by things in the world that people haven't seen, worlds people don't normally have access to."

Unfortunately, the distribution system makes itincreasingly difficult for film-makers such as Greenwald to address topics of an alternative flair.

"If you do socially related films, you can put a dent in people's misconceptions. But you have to find a way to broadcast, and that usually means complying with many of the conventions of TV."

After having finished the making of the film in last June, Greenwald commented on the difficulties in comparing the documentarist to an auteur.

"Documentary film-making is a collaborative effort, especially in the editing room," he said."The main idea is to have people around you who share the same vision as you, people who are on the same wavelength."

continued from page 15

capable of rousing the dead, let alone a tired concert-goer. In short it's the loudest, most evil punk band, on the planet.

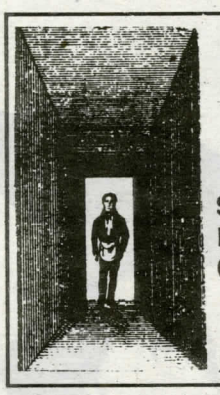
Legends in their own time, **the Goofs** are like a modern-day Partridge Family, minus the polyester and hair and plus the leather.

**The main band**—made up of five members, a second singer, a couple of roadies, girlfriends, friends, friends' boyfriends and girlfriends etc.—was at this show. The only missing members of this entourage were pet dogs.

Lead vocalist Crazy Steve was in rare form, bellowing at the audience, running around the stage and just being ... crazy. The rest of the band was tight and fast, even though a few members could barely stand, let alone speak.

Songs featured simple themes about hatred aimed at police and Nazis, all sung over a blend of extremely fast, hardcore/speed metal.

**The Goofs** were told that they could play as long as they wanted. They may still be playing, but I gave up after their first hour.

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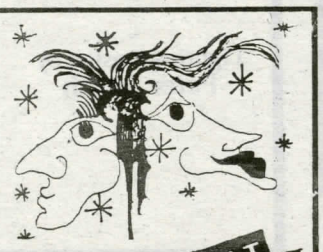
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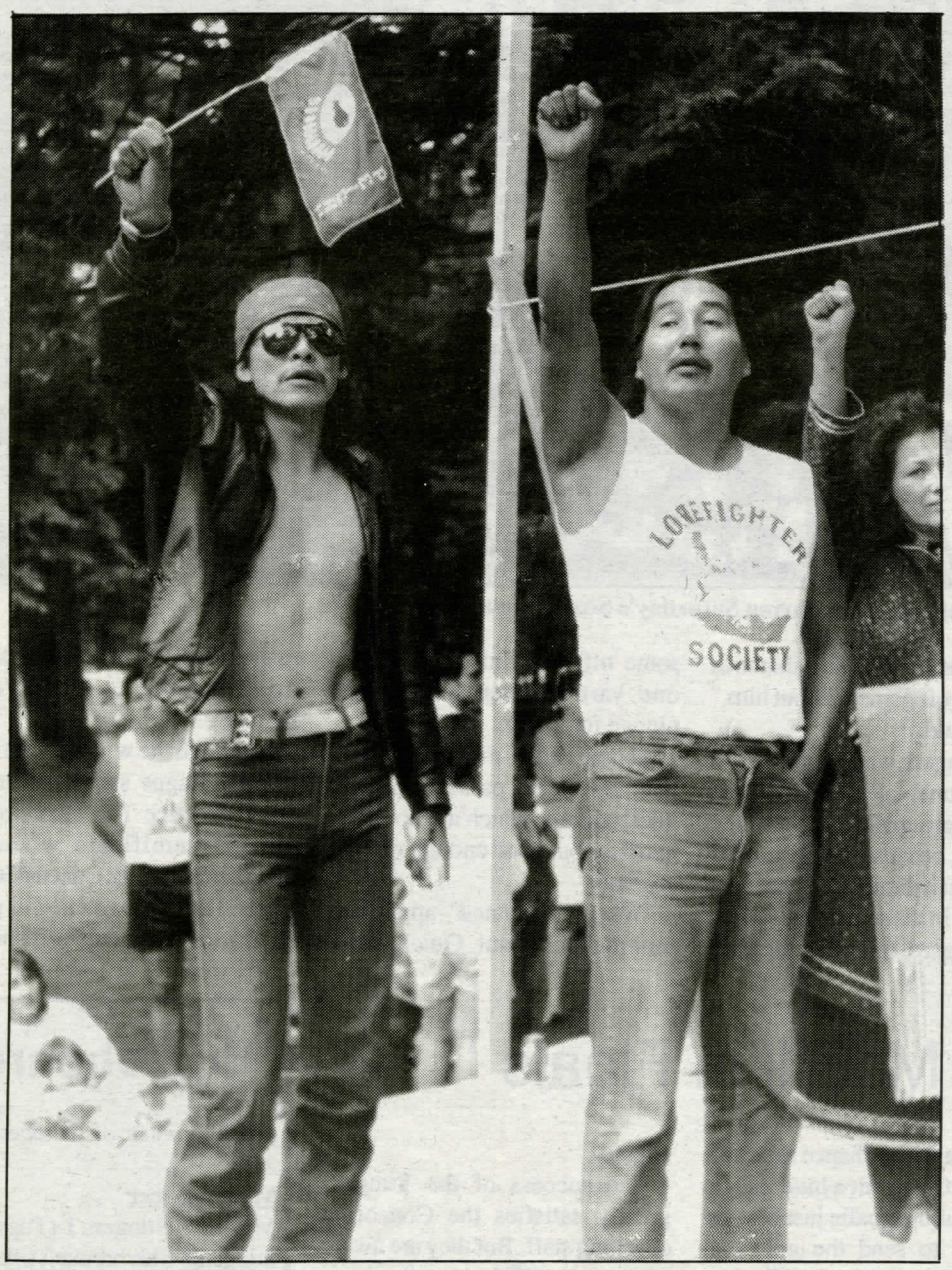
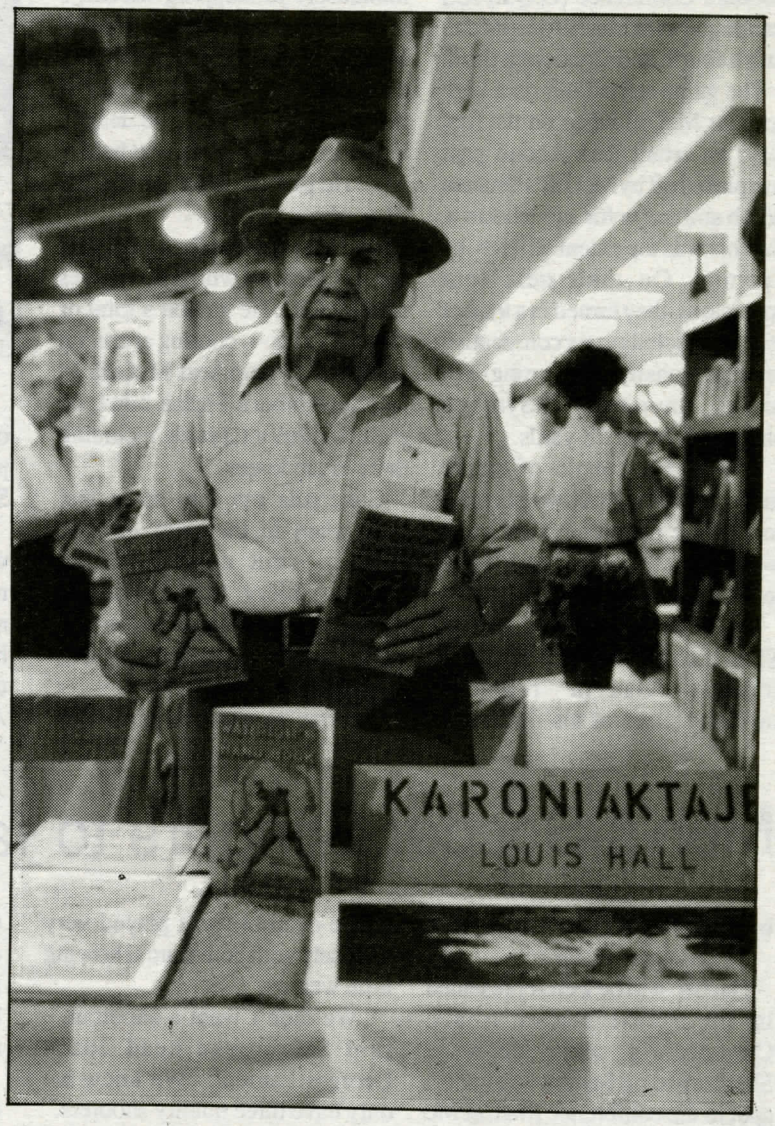
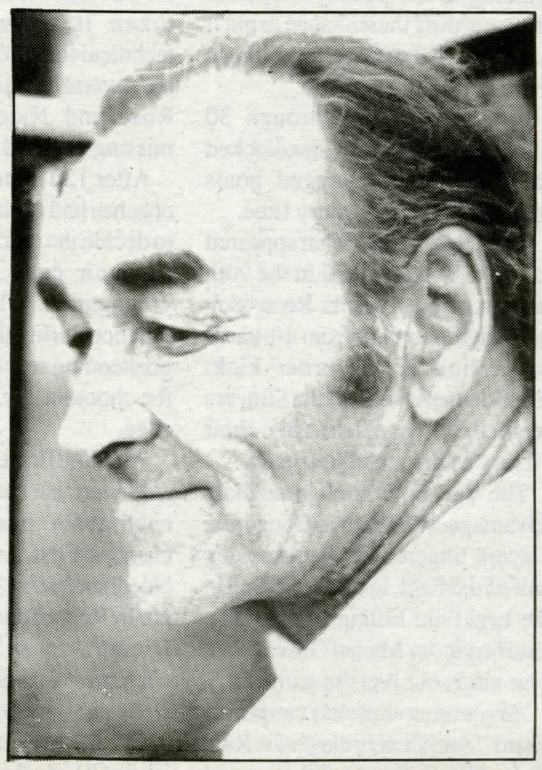



**Louis Hall**
"Inspiring words and art posters have aroused men and women in the past to great performances. Our race stands in danger of extinction by being absorbed by another race. Even the masses of white people themselves are in danger of their own greedy masters."
**Quote from The Warrior's Handbook by Karoniaktajeeh**




## BY SPANNER McNEIL

**Art Soloman, Elder,**
**June 7, 1991, Loyola**
"It is imperrative to denounce and announce. It is time for women to pick up thir medicine and heal this sick and troubled world. We're changing the world because we can't stand it anymore. There is no way this world will be destroyed by the hands of fools. Absolutely no way. The spirit people will damn soon eliminate the fakes"



# Stingers capture Shaughnessy Cup in 23-12 victory

**by Gary Lebovics**

Saturday, Molson stadium. The McGill Redmen vs. the Concordia Stingers. The stakes: bragging rights in Montreal and, of course, the Shaughnessy Cup.

The Stingers defeated a listless McGill football squad 23-12 in a dull game featuring, well...nothing. This wasn't surprising, the game's outcome didn't affect the final Ontario-Quebec Inter-University Football Conference (O.Q.I.F.C.) standings, with McGill destined to finish fourth and Concordia third.

The game started out on a high note for McGill when on the first play, an errant Ron Aboud pass was picked off by McGill's Graham Webb and run in for a touchdown. But this was the extent of it for the Redmen. On their next four posessions, they turned in a total of 16 yards, including six consecutive incompletions by their starting Q.B. Justin Raymond. Raymond finished 4-14 for 28 yards.

"We had a couple of stupid turnovers but overall we played a good game including some great defence," Concordia head coach Pat Sheahan said.

The defence was very strong. When substitute Redman Q.B. François Gauvin replaced Raymond , two of his first three passes were picked off by hungry, Stinger cornerbacks. Gauvin went on to go 14-22 for 173 yards. He also masterminded two 80 yard drives that went all for not, ending in McGill singles.

"We bent, but we didn't break. We didn't allow any big plays," Sheahan said. "We kept them out of the middle and flushed them to the outside."

That game plan helped immensely in stopping McGill's biggest weapon, running back Marc Thiffault. Except for 26 yards on two useless plays at the end of the game, Thiffault, the league leader in rushing yards, was held at bay. He picked up only a total of 71 yards on the day.

One strong point for Concordia was J.F. Heroux, who always gives it to McGill. He gained a total of only 59 yards — coming at crucial points — to help beat McGill. In last September's Shrine bowl, he picked up 269 total yards, including three touchdowns.

Concordia ran into some bad luck when in the third quarter, Heroux went down with an unknown injury. Although he was up and walking around after the game, no one could say if he will playing next week.

"Heroux is an integral part of our offence and it would be a shame to play a playoff game without him," Sheahan said.

PHOTO BY LAURA SEAGRAM

**A mass of confusion during Saturday's Shaughnessy Cup.**

The Stingers were supposed to win this game, (attention Maclean magazine groupies: don't read the next line!), because they're ranked higher. But it didn't seem that way until early in the second half when Aboud started to string together some offence, finishing off in a one yard quarterback keeper/ plunge for a T.D..

Aboud ended the game 10-20 with 108 yards passing and two interceptions, which are not great numbers but good enough when it counted.

"When it counted" applies to runningback Paul Quick, who rushed for 37 of his 59 yards on one drive leading to Concordia's second T.D..

Although the win did not figure in final league standings, it was good practice for next week's playoff semifinals when the Stingers take on the Queens Golden Gaels. The Gaels go into this game having lost Saturday to Bishop's.

# Men's Soccer Stingers to face McGill in Finals

**by M R Jason**

The Stingers made it.

Quebec will be well represented in the men's soccer finals. Concordia's team defeated Sherbrooke on Sunday to clinch a spot in the conference final, at Mc Gill, next Sunday afternoon. But the Stingers did it the hard way, winning in the penalty shoot-out after scuttling their chance to put it away late in the game, providing a tense and exciting finish.

The match went through 30 minutes of overtime, deadlocked as the teams exchanged goals including a pair in injury time.

Concordia scored what appeared to be the winning goal in the 90th minute of play. Chris Rose took his own rebound in from 10-yards out following a corner kick. Confident of a victory, the Stingers seemed to be celebrating their victory as the match resumed.

The Vert-et-Or took immediate advantage. While some Concordia players lingered in Sherbrooke's half of the field, instead of being in the backfield killing the clock, a hard header by Michel Gilbert from four yards out tied the game up.

"We were completely caught off guard," said Concordia goalie Rabi Guha. "We didn't think they would come back (after the goal)."

The overtime was played very intensely with both teams showing little wear.

"We didn't want a shootout,". said Sherbrooke head coach Georges Laurent. "We know we only have three quality shooters." This forced the Vert-et-Or to weaken its backfield to create more offensive chances. By the same token it allowed Concordia technical forwards to be dangerous on several occasions with Chris Rose and Nicolas Colombant missing on good opportunities.

After 120 minutes of play, both coaches had to choose five players to decide the outcome of the game. In each case most shooters volunteered. The Stingers had practice during the week and their goaltending seemed better entering the shootout giving them a slight edge.

After the first two shots for each side were succesfull, the stars of each team missed their own chances. First, it was Stinger Grant Needham who was stopped by goalie Remy Soucy. Then Olympio Dieme - the league scoring champion - missed with a very weak shot on the left of Guha.

Chris Rose converted his shot while Claude Beauchamp's hit the ball over the crossbar setting up Concordia with a chance to wrap it up. Mark Chene hit a hard ball on the right of the goalie just beyond his reach to send the gold and maroon to the conference final.

"It was a high stress (situation)," said Chene. "But we practiced penalty kicks yesterday and I felt confident."

The score reflects a fairly even game where both teams had chances to turn the match in their favor. However, before the last minute of regulation play, both teams could only find their way once into the opposite net. Needham opened the scoring at the 24th minute mark by taking advantage of a rebound following a free kick. Sherbrooke tied the game at the 42nd on a header by Dieme.

The success of the Stingers greatly satisfies the Concordia coaching staff. But they are aware of the task still ahead.

"We're the underdogs going into that game," said head coach Vladimir Pavlicik. "We have to go with a tougher defence, but we can upset them.".

Pavlicik, who got expelled from the match for arguing the calls of the referee, refused to discuss the officiating that was particularily harsh on the Stingers. Gabriel Michel gave three yellow cards during the contest, all three to the Stingers.

Despite the odds, Concordia can advance further. The Stingers aren't finished yet.

## TRIVIA QUIZ

1. When was the last time a World Series was decided in the ninth inning of the seventh game?
2. Who was the last American League player to win the triple crown?
3. Who holds the Canadiens' (and N.H.L.) record for the longest shutout streak?
4. Who is the N.B.A.'s second all-time leading scorer?
5. When did Jimmy Connors last win the U.S. Open?
6. Who defeated Boris Becker to win Wimbledon this year?
7. Who was the Vancouver Canucks' first ever draft pick?
8. Who holds the N.H.L. record for most goals by a left winger in one season?
9. Who holds the Montreal Canadiens for most assists in one season?
10. Which Toronto Argonaut quarterback once tried out for the Montreal Expos?

## Scoreboard

(For the week of October 21-27)

**Men's Soccer**
McGill 3 Stingers 1 (Tues)
Stingers 4 Sherbrooke 2 (Playoff semis, Sun)

**Women's Basketball** (Ryerson Tournament)
Western 72 Stingers 50
Stingers 55 Windsor 44
Alberta 57 Stingers 53

**Women's Volleyball** (Queen's Invitational)
Stingers 2 Guelph 0
Stingers 2 Ryerson 0
Stingers 2 Carleton 0
Stingers 3 Seneca 0 (semis)
Stingers 3 Waterloo 0 (finals)

**Men's Basketball** (Nike Tournament)
Stingers 110 Alumni 73
Stingers 109 Wilfrid Laurier 89

**Women's Hockey**
St. Laurent 4 Stingers 0 (Fri)
Stingers 3 U.Q.T.R. 0 (Sun)

**Football** (Shaughnessy Cup)
Stingers 23 McGill 12 (Sat)

**Men's Hockey**
Stingers 1 Western 0 (Sat)
Stingers 5 Windsor 3 (Sun)

**Women's Rugby**
McGill (A) 4 Stingers 3 (Sun)

**Women's Soccer**
Stingers 5 Sherbrooke 1 (semis)

**Men's Rugby**
Bishop's 15 Stingers 4

# Stingers beat Laurier in final of Nike Invitational tournament

**by Danny Clarke**

The men's basketball Stingers won their own Nike Tourney for the fourth time in six years, with a 109-89 win over the Sir Wilfred Laurier Golden Hawks in the final last Saturday at the Loyola gymnasium.

Robert Ferguson led five Concordia players in double-digits with 25 points. Dexter John and Dino Perin added twenty apiece earning them tourney all-star status, as the Stingers matched legs with the Hawks and won decisively.

Concordia's rockin'-and-reelin' running game was in fine gear for so early a pre-season game. Ferguson was named MVP while Con U vet Ernie Rosa, Laurier thorn, Danny Deep and Stinger alumnus Michael Cohee rounded out the all-star selections.

Concordia jumped quick from the tip and within six minutes had themselves a 14 point scoreboard surplus. The Hawks, seemingly stunned by the manic tempo, were nervously wild-eyed on defense while a strong Stinger zone had them despairing at the other end.

With 4:05 left in the first half, Dexter John was fouled while feathering a cradle-hook and went to the line for the plus-one. He missed, but rookie Eric Corej stretched his arms to the glass for the rebound and dished to Perin to make it 44-24. A minute later Patrick Sullivan hit for three off the bench to prop the lead to 22. However, foul trouble took a toll and the Hawks cut the lead to 10 before Sullivan hit another three at the buzzer.

The Hawks played it tough right out of the locker room in the second before a magnificent sequence consisting of a Frederic Arsenault blocked shot, a kamikaze Raphael Tyrell save near the Stinger bench, and finally Perin to Ferguson. In the blink of a Hawk-eye Concordia led 69-54. And Laurier did the final fizzle.

"We played really good defense early in the game and that set the tone," said Stinger bossman John Dore. "It was an up-tempo game and we like to run and we're gonna score". And that's what happened.

Danny Deep tossed a couple of threes and paced the Hawks with 20.

In the consolation game, the Stinger Alumni unleashed some bottled enthusiasm to creep back from an 11 point deficit with nine minutes to play. Michael Cohee led the charge, while 1986 All-Canadian Rob Latter was all arms on and around the boards, finishing with 22. Ben Deschamps collected 20 for the Gaiters, who had been downed by Tom Pallin (19 pts.), Chris Livingstone (18 pts and a remarkable Alan Alda-Guy Lafleur resemblance) and Laurier 84-78 in the tourney opener.

# 5-1 win over Sherbrooke sets up final vs. McGill

**by Danny Clarke**

The women's soccer Stingers worked themselves back to the provincial final with a dominating 5-1 victory over the Sherbrooke Vert-et-Or in last Sunday's semi-final match at Loyola.

Last fall, the Stingers had to learn to live with a messy 1-0 loss to the McGill Martlets in the final game, but this Saturday they can erase most of the bad feelings when they meet up with the Martlets at Molson Stadium (game time 1pm).

Concordia clung to a 2-1 lead late in the first half thanks to Deanne Miller and Chantal Golding. It was then that Anne Caron pulled-up near the touch line and crossed the ball to Golding, who delivered her second of the game off a header and gave the Stingers breathing room.

"We have been executing very well lately," said Stinger coach Lionel Joseph. "We're moving the ball well and getting shots. We're not taking 22 shots, just the good shots."

The opening twenty minutes of the second half were, in Joseph's words, "sloppy". The scrambly play lent Sherbrooke a few chances to climb back into the game, the best opportunity being an off-corner ball that was headed a few feet wide of lunging Stinger keeper Natalie Steppacher.

In the final analysis, it took a matter of one minute to cement this one. The aforementioned Golding fed Heidi Jones who looped in the fourth Concordia goal from fifteen yards out. Exactly one minute later, Anjie Pidgeon collided with a long range ball sending it on an aerial passage parallel with the crossbar before it dipped down to crush Sherbrooke's 1991 effort.

The semi-final feast is now a memory, and all eyes are diverted crosstown for next weekend's league final against McGill, and perhaps a national berth.

"I'm keeping my emotion hidden," said Joseph. "I'm not showing anything, because we haven't done anything yet. The players have responded very well since we played Chicoutimi on Labor Day weekend (an 8-0 victory). McGill is going to come out very strong, and we know they're going to match up players with us. That's fine, we have some ideas too."

ANSWERS
1. 1960.
2. Carl Yazstremski, 1967 for Boston.
3. George Hainsworth
4. Wilt Chamberlain.
5. 1984.
6. Michael Stich.
7. Dale Tallon.
8. Steve Shutt, 1976-77.
9. Pete Mahovalich, 82 assists.
10. Matt Dunnigan.

# Opening weekend for hockey's busy "B"'s

**by Gary Lebovics**

The team that couldn't buy a loss last year opened their season this weekend.

The Concordia Stingers women's hockey team (the B team) began their year with a 4-0 loss to St.Laurent on Friday night and a 3-0 win at University of Quebec and Trois Rivieres on Sunday afternoon.

The "B team" denotes the fact that last year's squad and a host of new recruits are split up into two teams, an "A" team and a "B" team. The "B" team will play in league play and the "A" team will relagate it's play to top U.S. and top Canadian teams, in other words, a travelling team.

"It just wasn't fun or exciting last year knowing that we were going to win each game 7 or 8 to nothing," said head coach Les Lawton.

The B team is made up of 5 players from last year's team and the rest are rookies recruited by Concordia. The returnees are goalie Pam Nerette, Lynn Anne Mageau, Lisa Devison, Elaine Bedard, and Suzanne Lepage.

In the 4-0 loss to the Patriotes the Stingers seemed very jittery. The play was pretty sloppy and the Stingers just didn't look sharp.

"The players were nervous. For most of them it was their first game at university level," said Lawton.

Their butterflies didn't seem to reappear on Sunday when they beat U.Q.T.R. 3-0.

"Their(U.Q.T.R.) goalie was extremely strong, the score could have been much higher," added the coach.

Goal scorers for Concordia were veterans' Elaine Bedard, Lynn Anne Mageau and rookie Meredith Rossong. Pamela Nerette got the shutout.

The Stingers play their next game on Wednesday against Bishop's where they hope to continue their progress into a good team.

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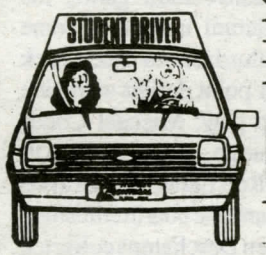


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**BROWN-BAG LUNCH DATE WITH THE RECTOR**

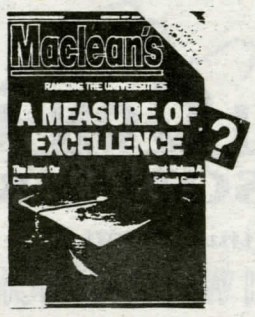
***31 Reasons to Attend Concordia: The Rector's Comments on the Maclean's Magazine Survey of Canadian Universities***

Rector Patrick Kenniff, Vice-Rector, Academic, Rose Sheinin and Arts and Science Dean Charles Bertrand have extended an open invitation to all members of the Concordia Community to join them for an informal question-and-answer session concerning the recent Maclean's magazine survey purporting to rank the quality of undergraduate arts and science education in Canada.

The meeting is billed as *"31 Reasons to Attend Concordia: The Rector's Comments on the* Maclean's *Magazine Survey of Canadian Universities."*

It will be held on:

**Wednesday, October 30, 1991, in the Henry F. Hall Building, Alumni Auditorium (Room H-110) between 12:30 p.m. and 2:00 p.m.**





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